

The Homiletic and Pastoral Review

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Vol. XXV, No. 12

SEPTEMBER, 1925

Abnormal Characters

Vocal Culture for the Priest

The Social Menace of Blasphemy

The Employer and Industrial Peace

Ascetical Notes for Priests

Scriptural Difficulties

Liturgical Notes—Roman Documents

Answers to Questions

In the Homiletic Part: Sermons; Book Notes;

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General Index for Volume XXV, Nos. 7-12

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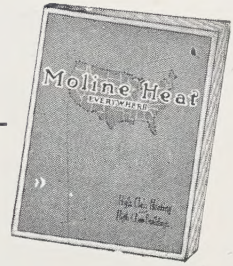
TABLE OF CONTENTS		Page
PASTORALIA		
Abnormal Characters. By Charles Bruehl, D.D., St. Charles Seminary, Overbrook, Pa.		1249
VOCAL CULTURE FOR THE PRIEST		
By Vincent C. Donovan, O.P., Somerset, O.		1258
PRACTICAL ASCETICAL NOTES FOR PRIESTS		
Almighty God Considered as Our Father. By Bishop John S. Vaughan, D.D., Great Harwood, England.		1267
PEACE IN INDUSTRY		
II. The Employer and Industrial Peace. By Donald A. MacLean, M.A., S.T.L., Ph.D., Catholic University, Washington, D. C.		1273
THE DIVINE OFFICE		
Complin. By the Benedictine Monks of Buckfast Abbey, England.		1278
SCRIPTURAL DIFFICULTIES DISCUSSED		
"Many Are Called, but Few Chosen" (Matt., xx. 16; xxii. 14).—The Spring Rising from Earth (Gen., ii. 5-6).—The Theophilus of the Lukan Writings (Luke, i. 3; Acts, i. 1). By J. Simon, O.S.M., S.T.B., Welby-at-Denver, Colo.		1286
DEVOTIONAL STUDIES OF THE SACRAMENTS		
The Sacrament of Extreme Unction. By Dom Ernest Graf, O.S.B., Buckfast Abbey, England.		1295
ANSWERS TO QUESTIONS		
Communication of Catholics in the Religious Services of Non-Catholics.—School Commencements in Protestant Churches.—Blessing of Baptismal Water on the Vigil of Pentecost.—The Real Presence and the Second Ablution in Mass.—Anticipation of Religious Vows. By Stanislaus Woywod, O.F.M., L.L.B., Washington, D. C.		1302
SOME LETTERS AND COMMENTS. VI.		
By Francis A. Ernest.		1308
CASUS MORALIS		
Extreme Unction. By G. Murray, C.S.S.R., Esopus, N. Y.		1315
COMMUNICATIONS FROM OUR READERS		
School Commencement Held in Church. By John LaFarge, S.J.		1319
ROMAN DOCUMENTS FOR THE MONTH		
Report of the Final Canonization Ceremonies of Six Servants of God.—New Prefecture Apostolic in China Placed Under the Society of the Divine Word.—Bishop's Right to the Service of Two Canons in Ecclesiastical Ministry.—Cause of Beautification of Corean Martyrs.—Kissing of the Ring of the Bishop by Persons Who Receive Holy Communion from His Hand.—Concordat Between the Holy See and Poland. By Stanislaus Woywod, O.F.M., L.L.B.		1321
HOMILETIC PART		
EIGHTEENTH SUNDAY AFTER PENTECOST		
The Social Menace of Blasphemy. By Thomas M. Schwertner, O.P., S.T.L.R., 839 Lexington Ave., New York City.		1324
NINETEENTH SUNDAY AFTER PENTECOST		
Marriage Indissoluble. By Francis Blackwell, O.S.B., Fort Augustus, Scotland.		1329
TWENTIETH SUNDAY AFTER PENTECOST		
The True Physician. By John H. Craig, A.B., Stoneboro, Pa.		1332
TWENTY-FIRST SUNDAY AFTER PENTECOST		
The Duty of Forgiving and Pardoning. By Ferdinand Heckman, O.F.M., St. Patrick's Rectory, Buffalo, N. Y.		1337
RECENT PUBLICATIONS.		1343

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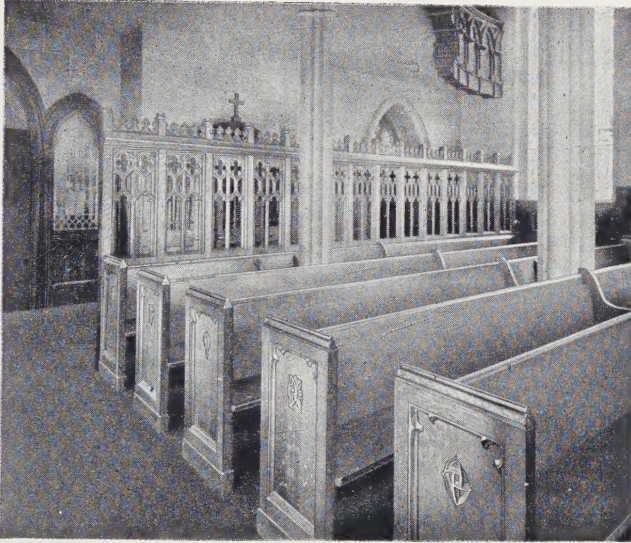
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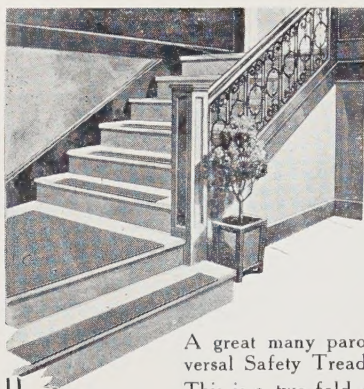
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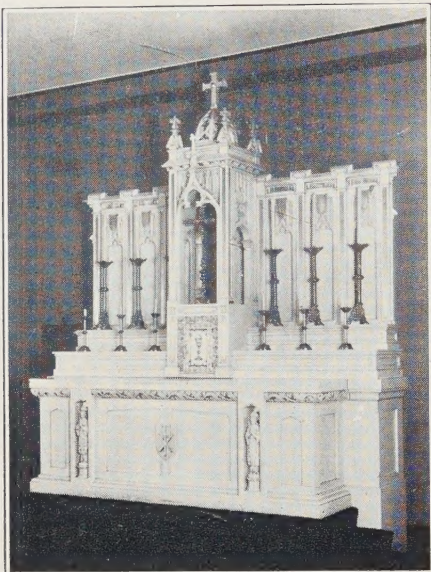
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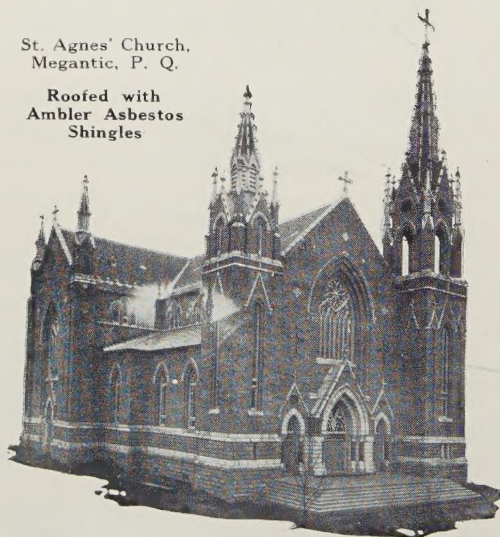
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Vol. XXV

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PASTORALIA

Abnormal Characters

It has previously been stated that no hard and fast line can be drawn between mental sanity and mental insanity in their clearly defined and outspoken forms, but that the former by slight transitions gradually and imperceptibly shades off into the latter. Between the two extremes extends a large intermediate province presenting mixed characteristics and embracing a group of phenomena that may appropriately be classified as abnormal or psychopathic.¹ In all but the most well-balanced and perfect characters, neurotic elements may be discovered that will give rise to unhealthy reactions along certain lines. Under stress of circumstances and in particularly trying situations unsuspected abnormalities come to the surface. The priest who comes into contact with all types of men, and who meets them under all conceivable conditions, must be prepared to estimate such phenomena at their right value. It will accordingly be useful to give an enumeration of the most common psychic abnormalities that may come before him in the discharge of his daily duties.

Man stands in a twofold relation to the external world. He receives impressions from external objects, and he reacts upon his environment. In both of these relations disturbances may occur. The reaction to the environment may be a mere feeling or a conative response. Hence, we have three categories of psychic disorders

¹ "Manifesting abnormal mental traits, but neither feeble-minded nor insane" (Dom Thomas Verner Moore, "Dynamic Psychology"). "Koch hat diese Psychopathien unter dem geläufigeren Namen Psychopathische Minderwertigkeiten zusammengefasst. Er definiert sie dahin, dass er alles was nicht mehr geistig ganz gesund und auch noch nicht ausgesprochen geistig krank ist als psychopathisch minderwertig bezeichnet" (Dr. W. Bergmann, "Die Seelenleiden der Nervösen," St. Louis, Mo.).

that correspond to this triple way in which man may enter into relation with the external environment.

DISTURBANCES IN THE COGNITIVE LIFE

The cognitive process is exceedingly complicated, and for its right functioning depends upon the proper coördination of many factors. The first requisite for normal and clear thinking is that the mind be in possession of the necessary measure of psychic energy. If the mind is exhausted and fatigued, right thinking becomes impossible, for in that case it cannot bring to bear on the subject the attention necessary for clarity of perception. Impressions will be blurred, the logical sequence of ideas will be interrupted, and the force of arguments will not be appreciated. Fatigue may act like an intoxicant, and completely distort our mental perceptions. If the sense impressions are not distinct, or if the memory fails to supply the material upon which the mind depends, the thinking processes will be seriously hampered. If any of the ideas entering into the thought process are accompanied by a disproportionate pleasurable or painful affect, to that extent the train of thought will be deflected from the normal line.

The disorders that may arise in the cognitive life as a result of the improper functioning of one or more of the above-mentioned factors are the following: excessive irritability of the imagination and the memory, leading to an acceleration of the thought processes and destroying logical sequence; retardation of the flow of ideas, preventing connected thinking and coherent discourse; arbitrary association of conceptual images, culminating in mental confusion and intellectual chaos; distraction and inability to concentrate; persistence of ideas in consciousness, producing perplexity or mental lethargy; false appreciation of space and time relations, causing absurd value judgments; memory delusions and a general lack of coherence and order in the entire mental content.² Where these

² "The memory may play us other tricks besides mere forgetting. It may make us believe, in spite of ourselves, that we had previously lived through an experience which we are certain occurred for the first time. . . . This sense of what is called familiarity may reach a point when even absolutely new experiences seem familiar and old. The sense of time may also be disturbed, so that new experiences may be localized in the past. The French writers have called this disturbance of memory the *déjà vu*, or 'the already seen.' In contrast with this feeling of 'the already seen,' there may be a sense of strangeness, of newness in familiar places, a kind of feeling of the never seen" (Isador H. Coriat, M.D., "Abnormal Psychology," New York).

conditions prevail, logical and rational thinking is impeded, and the relation to objective reality destroyed. Thought is characterized by subjectivity. It becomes ego-centric, and no longer conforms to objective standards.³ The individual thus afflicted is out of touch with his environment and out of tune with his fellowmen. He magnifies or minimizes; he exaggerates in the most grotesque manner, and cannot come to an understanding with others because he applies wrong standards.

EMOTIONAL DISORDERS

The emotional life is exposed to violent disturbances. Even in the normal man, it is none too stable. This is due to the fact that we are here dealing with forces of a high potentiality, that will readily escape all control if they are not properly managed. If we discover trouble anywhere, it can usually without difficulty be traced to an undisciplined and uncurbed emotion. Most of the psychoses have their root in an unsuccessfully repressed emotion. Crimes very

³ "Our next problem is to consider the factors which produce flight, distractibility, disorientation and such disturbances of normal processes of thinking. All these anomalies can finally be reduced to the influence of introversion of attention. In a word, one may say that orderly thinking is affected whenever there tends to be preoccupation with thoughts of highly personal interest. . . . We would term this disturbance distraction of thought, because we believe the trouble is caused by attention being withdrawn from the environment to be placed exclusively on the dominant trend of personal ideas. The patient is distracted from consideration of his environment to an absorption in his own fantasies. . . . To understand how distraction of thought disturbs the clarity of speech, we have only to turn to our own daily experience. Spoken or written speech depends for its comprehensibility on a wish to be understood, and a consequent intellectual control of the productions. It is a commonplace of life that anyone who is excited, and has his attention concentrated on some particular event or idea, is apt to be incoherent or, at best, can be understood only with great difficulty. Quite similarly, when we concentrate our attention on some problem, and answer a remark addressed to us irrelevantly and incorrectly, we are said to be absent-minded. What happens then is that our attention is simply directed to our own thoughts, and we are not putting sufficient interest into the intelligibility of what we say. Possibly the finest examples of normal distraction of thought are seen in drowsiness, where fatigue prevents us from focussing our attention sharply on our environment. We may then be guilty of uttering most ridiculous statements, some of which may be determined by actual dreams from which we are disturbed by a question" (John T. MacCurdy, M.D., "The Psychology of Emotion," New York). This ego-centric character of thought may become so accentuated that one reads personal references into everything, and that everything is gauged and judged merely by the relation it bears to the ego. Among those whom we regard as normal, there are many who can never get away for any length of time from themselves. In conversation every topic leads them back to themselves and their own achievements. It is impossible for them to dwell on any other subject. The self bobs up again and again like the proverbial cork that one tries to keep submerged. It goes without saying that the conversation of this type of men is unmitigated boredom.

often flow from the same source. Nothing, therefore, in education is of greater importance than the right training of the emotions.

Some of the stronger emotions, if not carefully watched, will effectually destroy all self-control and lead to the most disastrous actions. Such are love, hatred, ambition, jealousy and fear. Quite frequently they induce a species of temporary insanity in which for the time being all responsibility ceases. The normal adult, however, cannot claim immunity on this score, for it was his duty to acquire mastery over his emotions and to check their growth.

Under the head of emotional disorders we can enumerate the following abnormalities: excessive emotivity, which consists in exaggerated responses to inadequate stimuli; emotional instability, manifesting itself in quick and unaccountable transitions from one affective state to another; unemotionality or the absence of appropriate emotional reaction, where such a response would be expected in a normal human being;⁴ scrupulosity; hysteria; depression; exaltation; morbid anxiety and fear; hypersensibility, phobias, suggestibility and compulsions. These various disorders are attached more or less directly to the emotional side of human nature.

Some of these troubles arise in connection with religion. For though religion is not merely an emotion, it arouses a powerful emo-

⁴"Abnormalities of the affective life may be due to the lack or dullness of emotion in situations where a normal human being would be deeply moved, or to the fact that some emotion is present in excess, and so interferes with normal behavior. A girl of seventeen once came to the clinic at the request of a friend. When I asked her what was the matter, she said that she was indifferent about everything; that she had spells of worry about the ordinary actions of her daily life, but never about her sins; that she was restless and never satisfied. . . . She used to rob the mailboxes in apartment houses just to see what was in the letters. Often, when on a visit, she would steal money or valuables just to be doing something wicked, feeling sure that her friends would not suspect her. She tried to kill her uncle because he was interfering with her free life. She got some rat poison from a cupboard and put it in his tea. She was afraid he would taste it and so put in too little. When he did not die, but only got sick, she felt very angry. . . . Seeing people injured in an auto awakened in her curiosity, but no uncomfortable feelings nor sympathy. She is often cruel to animals, and used to kick the little kittens about at home just to see them suffer. She is proud that she has not got what she termed soft, sloppy feelings. . . . A case of this kind approaches as closely to the psychiatric phantom, moral insanity, as anything I have ever met: normal intelligence and apparently no moral perception. But what we find is not the lack of perception of the difference between right and wrong, but a deficiency of the emotional life. She knows perfectly well that her life is wrong, believes in God, the devil and hell. But there is no emotional resonance in the presence of human or animal suffering. She lacks a factor in the control of her conduct that is perhaps more potent in maintaining morality than the world in general realizes. What a tremendous change would be wrought in human behavior, if all of a sudden sympathy and its emotional resonance could be blotted out from our mental life!" (Moore, *op. cit.*).

tional resonance, and stirs the soul of man to its very depths. The ideational content of a depression psychosis in a person of religious tendencies will naturally be of a religious nature. Religion, if practised consistently, puts a considerable strain on all human faculties, under which a predisposed individual may suffer a mental or physical collapse. To forestall such a sad eventuality, those who strive for the realization of the highest religious ideals should not overtax their abilities, but should place themselves under the guidance of one who is thoroughly familiar with the laws of the human mind. If this were always done, much suffering could be avoided. St. Teresa might have been spared many painful experiences, if she always had enjoyed enlightened psychological direction. This is true of other saints.⁵

The emotional system is like electrical apparatus of high voltage and delicate adjustments that must be handled with extreme caution and great care. If it is tampered with by one who is unexperienced, it is likely to get out of order and to work havoc. Unskilled educators sometimes roughly play on the emotions of those entrusted to them to the permanent injury of their charges. It is a commonplace in pedagogy and psychiatry that the faults and the diseases that may be noticed in adults are the results of the pedagogical blunders committed in their early training. The unwise appeal to

⁵ The saints tax their mental resources to the utmost, and it is only their tremendous will-power and the grace of God that save them from the nervous disaster that would ordinarily follow in the wake of such superhuman efforts. Speaking of St. Ignatius at Manresa, Dr. E. Boyd Barrett, S.J., says: "Now what was the natural cause, apart from the supernatural, of this mental breakdown? Père Eymieu attributes it to the fact that St. Ignatius overtaxed his mental energy. He had proposed to himself the gigantic task of utterly reforming his whole life. He suddenly set himself, in the midst of his vigils, penances and mortifications—that is, at a time when his natural psychic force was already heavily taxed—to conform his whole conduct to the highest ideal. The strain was too much. Mental processes could no longer function normally. The tension of his psychical force fell below par, and he could no longer control normally the functions of his mind. Scruples resulted. The case of St. Ignatius was not unique. St. Alphonsus, St. Aloysius, St. Bonaventure, St. Francis de Sales, St. Augustine, and others, had like painful experiences. And, to take lesser examples, the strain of noviceship life frequently results in novices becoming afflicted with scruples. In all this, very clearly, nature plays its part, and even in the spiritual life the laws of nature cannot be utterly disregarded" ("Scruples: A Modern Point of View," in *The Month*, June, 1923). There is, therefore, some truth in what Prof. James H. Leuba writes: "There is neither rashness nor impiety in affirming of mystics such as Suzo, St. Teresa, St. Catherine of Genoa, Mme. Guyon and St. Marguerite-Marie, that the best psychotherapy of today would have saved them a great deal of physical and spiritual suffering, and that it would have led them along natural ways to an earlier self-fulfilment and to a degree of perfection in no way inferior, ethically or otherwise, to the one which they attained during the active phases of their lives" (*The Psychology of Religious Mysticism*, New York).

fear, for example, in early childhood may lay the foundations of mental troubles in later life. It has destroyed the self-confidence of many a young man, and made him the victim of untold mental anguish. Teachers of religion sometimes imprudently arouse the emotion of guilt, and thus cause scrupulosity and spiritual depression.⁶

PATHOLOGY OF THE WILL

Our age is characterized by neglect of will-culture, the result of which is not only a lamentable moral breakdown but also a very noticeable increase in psychic disorders. The causal connection between these phenomena is obvious. Harmony in human activity only can be secured through volitional control. Hence, if for some reason or other this unifying control is not properly exercised, a general disorganization of the psychic life ensues, and man becomes the puppet of tyrannous impulses and conflicting external influences. Such a condition is most favorable to the development of every type of psychic disease. We are just beginning to realize the importance of the will for mental as well as physical health. Invigorating influences flow from the will, and brace and tone up both the body and the mind. The rebuilding of psychic health, therefore, always begins with a reëducation of the will. A strong will can rejuvenate a broken-down organism.⁷

The most radical will-disease is weakness. The weak-willed individual is unable to rouse himself to any effort. He cannot take up the burdens of life, and is haunted by a continual fear of failure. He is not even equal to the ordinary situations of daily existence, and would promptly go to pieces in any emergency. His is a very pitiful case. It is almost hopeless, for he cannot even muster suffi-

⁶ To secure obedience educators sometimes do not hesitate to throw little children into a state of actual panic. They do not realize what mental agony they inflict at the time, and what injury they cause for the future.

⁷ "Modern psychotherapy and curative pedagogy show us that the secret of all self-development and all true health lies in government by the spirit, by the center of personality. These sciences aim at securing nervous and physical health by building up the will-power and stimulating the spirit to assume its proper position of control" (Dr. F. W. Forster, "Marriage and the Sex-Problem," New York). The following is in the same key: "La volonté doit être le principal objectif de l'éducateur pour deux raisons décisives: d'une part, son action s'étend à l'homme tout entier, et de l'autre, cette belle et noble faculté est la mesure de notre valeur personnelle. En un certain sens, apprendre à vouloir, c'est apprendre à penser, à aimer, à travailler, en un mot à vivre, puisque vivre est agir et que l'action humaine est l'action volontaire" (L'Abbé Arnaul D'Agnel et le Docteur D'Espiney, "Psychologie et Psychothérapie éducatives," Paris).

cient energy to coöperate with those who would help him. Paralysis of the will (or *abulia*) is a most discouraging mental ailment and most difficult of cure. It may be gradually brought about by indolence and self-indulgence, or come as the result of some crushing disappointment. Harshness towards a sufferer of this type is cruelty, for the unfortunate individual simply cannot put forth any energetic will-effort. Willing may seem easy and natural to the normal individual, but to him who has been bereft of will-energy, it is a gigantic and impossible task. Only with infinite patience can he again be taught how to use his will.⁸

Other will-maladies are hesitation, impulsiveness and inactivity. These maladies are not uncommon. In every walk of life we meet men who cannot make up their minds about anything, and others who act without giving themselves time for deliberation or taking counsel. The great bulk of men just drift along without actively steering the course of their lives. They are passive, and react automatically to their environment. It is this lethargy of will that makes social wrong and other evils of such long standing. Listlessness is bad enough: it is the enemy of progress, success and achievement, but it usually falls only into sins of omission. Impulsiveness, on the other hand, results in frequent clashes with the environment, and brings one into conflict with the law. To this category belong numerous youthful criminals who apparently have lost all power of inhibition. They are termed degenerates, and, owing to false methods of education, they seem to be increasing. In fact, impulsiveness is becoming a serious social problem and a real menace to the peace of the community.⁹

⁸ "Vielen Menschen ist ein Mangel an Willensbetätigung angeboren. Er zeigt sich als Psychasthenie. Der Mangel tritt hervor als Defizit an Abwehrrüstigkeit gegenüber den Angriffen des Lebens" (Dr. W. Bergmann, op. cit.). In another place the same author writes: "Wir haben im letzten Kapitel die Notwendigkeit und Möglichkeit besprochen, die beim Nervösen vorhandene Willenslosigkeit zu beseitigen. Das Wollen ist verloren gegangen. Es muss wiedergewonnen werden. Es ist keine so einfache Sache zu wollen, wie es aussehen mag: man muss Wollen erst lernen" ("Selbstbefreiung aus Nervösen Leiden," St. Louis, Mo.).

⁹ "In hysterics, epileptics, and criminals of the neurotic class, called *dégénérés* by the French authors, there is such a native feebleness in the mental machinery that, before the inhibitory ideas can arise, the impulsive ones have already discharged into act. In persons healthy-willed by nature, bad habits can bring about this condition, especially in relation to particular kinds of impulse. . . . The hysterical temperament is the playground *par excellence* of this unstable equilibrium. One of these subjects will be filled with what seems the most genuine and settled aversion to a certain line of conduct, and the very next instant fol-

According to the psychoanalytical school, abulia is due to the play of hostile tendencies in the love life, which neutralize one another, and thus leave the will in a state of indecision. It is quite true that a disappointing love experience may result in paralyzing the will and destroying all interest in life. Such cases occasionally come under our observation. But there certainly are other causes also that affect the will in the same manner. The important point is this, that will inertia which in the beginning manifests itself only in one direction will gradually spread in every direction and dry up all sources of activity. Psychic disease like bodily illness is progressive.¹⁰

Will pathology has important bearings on ethics. We have all come across that exasperating condition which the spiritual writers designate as velleity, and which in some instances at least may be morbid in character. We have no difficulty in recognizing the type of character described by Dr. Karl Birnbaum in the following passage: "There are natures passive, but not dull, who, in opposition to the indifferent, harbor lively desires; they really want what they desire to come about, but without their being obliged to do anything themselves; and because, as a general rule, this is not possible, they never get any further than wishing, and perhaps only a step further—to propose and resolve; but as far as carrying anything out that involves personal activity, the inner drive is lacking."¹¹ The por-

lows the stirring of temptation and plunges in it up to the neck" (W. James, "Textbook of Psychology," New York).

¹⁰ "The first effect of this strange constellation of the love-life is a sort of weakness of the will, an inability to make decisions in matters which pertain to love. For the unconscious hostility produces an inhibition or resistance in carrying out all those actions for which love would be the impelling motive. Thus, important and decisive actions are put off, while those of minor importance are carried on uncertainly, irresolutely and without any subjective sense of full satisfaction and finality. Evading major love decisions, the patient very typically concentrates his energies on matters preparatory to deciding, but here too the irresolution and lack of decisiveness displays itself, and the patient is unable to achieve anything final, even in these minor matters. The *aboulia*, the inability to decide, thus does not long remain limited to the original love problems, but gradually diffuses itself over all departments of the patient's life. The further the spread of irresolution and doubt is carried, the greater is the tendency for thinking to take the place of action. 'The native hue of resolution is sicklied over with the pale cast of thought'; doing is replaced by doubting, performance gives way to pondering" (H. W. Frink, M.D., "Morbid Fears and Compulsions," New York).

¹¹ "Die krankhafte Willensschwäche und ihre Erscheinungsformen" (Wiesbaden).

trait is faithfully drawn, and in all its features corresponds to the unfortunates with whom the spiritual director not unfrequently has to deal and who, baffling all his efforts, would make him almost despair were it not for the grace of God.

CHARLES BRUEHL, D.D.

VOCAL CULTURE FOR THE PRIEST

By VINCENT C. DONOVAN, O.P.

At a benefit concert a group of us gave years ago in the Town Hall of a New York village, we had to use an old square piano which was abominable. Not more than one-third of its keys responded to the touch. Those that did were so frightfully out of tune that it would have been better had they too been unresponsive. As far as practical purposes were concerned, the pedals were ornamental only. Merely to touch them was to set them trembling, but with no audible effect. A sense of humor and a blithely ignorant audience saved the situation. For certainly not even a Paderewski could have drawn forth music from that much-abused antique.

A professional artist would have refused to play on it, even "for sweet charity's sake". Before an artist appears in public at a piano, he makes sure the instrument is not only in perfect condition but tuned to concert pitch, which gives forth the greatest number of vibrations and consequently makes possible the most effective results. A professional pianist, in fact, carries a tuner with him to insure the perfect condition of the instrument before its possibilities are taxed by the artist. So too we see a violinist always tune his instrument before he begins to play. For no matter how beautiful in itself the music any musician may play, its beauty will be desecrated if the instrument from which it is called forth be not in condition to respond to every demand made upon it.

We see the same sort of thing in the purely physical order too. Months before the football or baseball season opens, for instance, we find the prospective players going into training. A prize-fighter, a wrestler, or a runner, who values his athletic reputation, would not dare enter a contest without many weeks and months of training, putting himself in condition. The object of training, in fact, is to get "in condition". To be "in condition," means to be fit to answer the demands made on the body. It means to stimulate so by training the natural, normal functions of the physical apparatus that it will freely respond to every need and be capable of enduring a long, strenuous tax on its resources.

Vocal culture aims to do for the voice what tuning does for a

piano or a violin, and what training does for an athlete. Its purpose is to tune the vocal instrument, to render it healthy, responsive, and durable. It takes a voice which has been made old and distressing through abuse like the antique piano, and transforms it into a satisfying instrument of sound. A voice, not yet gone the way of the Town Hall piano but just out of tune through ignorance of nature's normal functions, it brings to concert pitch. The small voice it makes bigger, if not big. The weak voice it makes strong. The dull voice it makes resonant. Vocal culture converts a vocal neophyte into a vocal Nurmi, or Ruth, or one of the "four horsemen".

Since, from the physical point of view, the voice is the most important element in a priest's equipment, vocal culture should be a necessary part of every priest's training for his stupendous work. His whole life will be a series of liturgical services and sermons. Whether it be a High Mass or a simple instruction, he will have to use his voice. The more manifold his duties, the greater and more frequent will be the demands on his voice. He needs, consequently, to know how to conserve it by proper use. Hoarseness, sore throat, and hemorrhages are evidently not aids to the proper use of the voice, but are in fact the results of its abuse. Like the rest of nature, the voice is intolerant of abuse. To insure its healthy condition and normal use, therefore, it behooves us to cultivate it.

There is a lamentable sophistry and inconsistency in this matter. If our hearts, lungs, or kidneys are not functioning properly, we take every precaution to adjust them. If we have an attack of indigestion, we hurriedly summon a doctor to help us overcome the ill-effects which follow the abuse of the stomach. We go to Florida or to Atlantic City to permit our overtaxed nervous system a chance to resume its normal course. But the poor voice is abused distressingly (alike for us and those who must listen!), and at most we run to a throat specialist for temporary relief. How many ever think of going to a reliable vocal teacher, who can help us remedy the causes, instead of to a throat specialist who at most can touch only the effects of vocal abuses? Surely a vocal teacher is no more a luxury than a doctor, nor vocal culture any more an affectation than a gargle.

An old story illustrates the point of view of some priests in this

matter. A woman told a neighbor she had talked about the priest. The neighbor inquired: "What did you say?"

"I criticized the way he sang Mass," she responded.

"Are you a pew-holder?"

"No, but I give my ten cents every Sunday."

"Well," commented her companion, "what do you expect for ten cents? Caruso?"

Now the object of vocal culture for the priest is not to attempt to develop him into a Caruso, nor is it a thing which can be measured in dollars and cents. Spiritualities can never be estimated by materialities. The voice, inasmuch as it is the instrument of expression of the spiritual ideas formed by the faculties of the soul, is a spiritual thing. The priest's voice, like the rest of his being, is dedicated to the service of God and of souls. In so far as the glory of God and the salvation of souls can be furthered by the proper use of the voice, the priest ought to esteem it a duty to cultivate his voice. Certainly, if the training is going to enable us to sing more beautifully the parts of the Mass which are assigned to the ministers, and consequently really elevate the minds and hearts of the faithful, vocal culture is at least worthy of due consideration. If a well-placed, modulated, carrying voice, which is the product of training, is going to enable us to preach with much less effort to us, with less distress to the congregation, and more persuasive power, vocal culture is of great moment to us. We must reach souls through the voice. The better the instrument, the greater will be the possibility of success in our mission.

God of course gives the instrument, but, like all the other talents He has bestowed on us, it is not to be buried in a napkin (or in the throat!), especially when it is so important in carrying on His work. We develop our intelligence, our memories, our wills. We walk, play baseball or tennis, box, and do all sorts of other things to develop our bodies. We study the science of the mind; we study even the science of golf! But that part of our being which is most used, after the mind, and is indeed the vehicle of expression of the mind, we permit to develop riotously. Why not study the science of the voice, and consequently save and develop it?

For all practical purposes this science is very simple; it demands only steady, earnest, intelligent practice to be beneficial. Like all

other sciences, it is based on the laws of nature. The scientist in any field observes, compares, contrasts, sees effects, and seeks causes. After analysis, he comes to the few fundamental principles upon which some science is founded. They are the laws of nature in regard to any particular creature. Observe how unimpeded nature works, work on the same principles, and you will develop. This generalization applied to the voice constitutes vocal culture.

Since vocal culture means the cultivation of the voice, it is well at the outset to have at least a general notion of the vocal mechanism. It is set in motion by filling the lungs with air in an act of inhalation which is controlled by the coördinate action of the intercostal and abdominal muscles. This act consists of a free, natural outward movement of the diaphragm, a distension being particularly noticeable just below the breast bone, a simultaneous expansion of the lower ribs, and a slight drawing in of the abdomen on about a line with the hip bones, the abdomen remaining thus even in the exhalation which completes the act of breathing. The air thus inhaled soars up the windpipe until it reaches the two rubber-like bands in the larynx, protected by the bones known as the "Adam's apple", where the emission of the breath through an opening called the glottis is regulated by the greater or less contraction of the vocal cords, the opening being less for higher tones and more for lower ones. This tone, in turn, soars up beyond the larynx, the upright position of the epiglottis (the cartilage which falls over the vocal cords as a protection when we swallow), to the pharynx and into the mouth where, by the use of vowels and consonants, it becomes voice. Because of the freedom and openness of the back of the mouth or throat, the voice is able to reverberate in the upper larynx, or head cavities, which more than all the other cavities in the body (and they all play an acoustic part in the vocal process) make for resonance. Just as in photography the success of the resulting picture depends in large part on the focusing of the camera, so in the production of the voice the freedom, beauty, and carrying power of the tone depend in no small measure on the approximation to the focal point which is a kind of small target above the teeth and back of the lower part of the nose wherein the various vowels strike different spots in the same radius. This is the normal,

free, and spontaneous functioning of the vocal apparatus. Vocal culture strives to insure this.

For private practice it may be well to stress, by detailed explanation, certain parts of the foregoing single action. Two things to keep in mind and develop are breath control and voice placing. They develop carrying power and beauty of tone. The secret of the whole matter, however, as taught by the Italian masters of *bel canto* and as observed in nature functioning properly, is in breath control. Breath control implies breath, and breath implies breathing. The important thing, then, is to know how to breathe correctly, which is naturally. In natural breathing the abdomen is, without strain, held in; it is just normally standing erect in West Point fashion. The natural bellows, the diaphragm, which is the muscle separating the chest from the stomach, expands as we inhale. If we think merely of inhaling the expansion will take care of itself. But to develop greater breath capacity it is well to think of the natural expansion of the lower ribs. Simultaneously with this expansion in the center of the body, the abdomen, in fact the stomach, is drawn in slightly more. Inwardly there is the sensation of a downward pressure—of the diaphragm depressing the organs beneath it. Outwardly there is somewhat the sensation of bending the body, as in an inclination or bow. It is particularly important that this lower part of the abdomen be not pushed out at any time, and essential that it be not relaxed from its inward position at the moment of exhalation. In fact it is this seeming bend of the body that gives support to the tone, by retaining the breath inhaled when we expand the diaphragm, and which breath is emitted as needed by the expansion and contraction of the vocal cords. Upon the amount of breath taken in, conserved, and expended in this way (there ought to be as little as possible for the required need), depends in large measure that for which we are striving—a beautiful, resonant tone.

Once we have built this solid foundation we may proceed to the placing, developing, and coloring of tone. This is commonly called "voice placing." It means so directing the stream of breath we are emitting that it will be as free, as round, and as resonant as nature meant it should be. The breath emitted by the action of the vocal cords should be directed upward and forward into what

is technically known as the "mask", which is just above the front teeth, and back of (not *in*) the nose. While every vowel upon which we practise should have its own character, they are all molded in pretty much the same way, inasmuch as they are all formed within a limited radius. In fact, we practise on the Italian vowels because they tend to form the back of the throat in such a way as to make the whole mouth and head a perfect resonance chamber. One must be sure that the tone does not run down into the throat, or that it is not merely half way up from the throat; the tone must be ringing upward and forward—"Excelsior!" When properly placed, such a tone, even if as soft as a whisper, rings. It causes a ticklish sensation back of the nose, and a distinct vibration in the "mask." When one is conscious of all of his tones ringing freely not in this spot but in this space, his voice has been placed as nature meant it should be.

Besides breath support (as explained) and the use of vowels (especially closed ones), there are other aids, in fact necessities for a beautiful, resonant tone. Nature abhors a strain of any kind; so in the vocal apparatus there should be no strain anywhere at any time. If there be any, it is in the abdominal region, though even that can hardly be called a strain, since it engenders a feeling of expansion, lightness, and freedom. The throat and jaw especially must be perfectly relaxed. The common vocal fault with priests, as with others vocally untrained, is throatiness; most priests, both in speaking and singing, gargle or swallow. This is the result not only of lack of breath support, but also of the choking off and misdirection of the breath through the contraction of the muscles of the throat. We close the back of the mouth as in swallowing, instead of keeping it wide open as in yawning. This is caused in most cases by a rigid jaw; it tends to push up the Adam's apple, and push back the contracted tongue, thus causing the epiglottis to lie flat or curved instead of standing free and upright. This prevents the tone from coming out as it should, and so we push and pinch to get it out. It can be freed, however, only by proper breath support, which will almost automatically relax the throat. If you smile, also, your lower jaw will automatically relax. Or, if you are sour and puritanical and object to smiling, yawn. This too will loosen jaw and

throat, and enable the emitted tone to soar and reverberate in its proper sphere.

Once it is there, we shall not have to worry about shouting, because we shall have that which is far more penetrating, powerful, scientific, and beautiful than shouting—a carrying tone. “Preacher’s sore throat”, hoarseness, and the other vocal or throat ills complained of by priests are due to their mistaken efforts to make up for the lack of a carrying tone. They shout, and by shouting they irritate their throats. From the point of view of physics, they are also unscientific, for they believe that by shouting they will make themselves heard, whereas they are killing or muffling their own tones. A tone is caused by regular sound waves. It is only the regular sound waves which carry, and carry without effort. Shouting causes noise, or irregular sound waves, which create the same effect in relation to the voice as static does in relation to the radio. If a priest but develops regular sound waves through vocal culture, he can use merely an ordinary conversational tone in ordinary churches and halls, and be heard with ease. In larger places, and where acoustics are not of the best, more deliberateness and perhaps a higher pitch will still obviate the seeming need of shouting. However, when one does require volume (not noise!), this carrying tone can be made at least twice as big as a shout because of the breath control and the development of resonance. We should aim, therefore, not at power but at beauty of tone, which is the object of vocal culture, based on the fundamental mechanism of the vocal apparatus.

The mind plays a part in this, too. In this age of psychology, Couéism, and Christian Science, everyone knows the power of auto-suggestion. Our vocal production can be helped by it, too, to a certain extent. For instance, a joyous, happy, exultant thought will help unconsciously the proper breathing, openness of throat, and focusing of tone. If you think and feel the “*Sursum corda*” when singing the Preface, your voice will spontaneously express it. Singing teachers sometimes tell pupils to “think a tone”. This helps, but it is only one factor, and is only superlative aid when the vocal apparatus has been so trained that it can freely respond to the psychological admonition.

This training consists in daily vocal gymnastics which bring about

the free and normal coördinate movement of all the elements in vocal production. Not a few vocal lessons, or a bit of coaching, or intermittent practice can accomplish this, but years of daily exercise in the proper focusing of the elements of speech. For, since voice is not mere sound or even tone but the phonetic use of vowels and consonants, to bring about the normal functioning of the voice we should strive for the normal formation of the elements of speech. Song is only an elevated form of speech. We sing as we speak. We sing improperly because we speak improperly, and we speak improperly because in learning to speak we imitated the gargles, pinchings, sniffles, or shouts of those with whom we were associated. We began by abusing the voice, and so have not known the difference between its use and abuse. We have imagined, among other fallacies, the speaking voice independent of the singing voice, whereas they are one and the same, produced in the same way by the same apparatus. We swallow when we sing, because we swallow when we speak. Vocal culture must, therefore, train us not to gulp tone as we swallow food, but to form and place carefully but freely the elements of speech.

In all this freedom cannot be overemphasized. The ordinary vocal pupil may not know it, but the aim of properly executed vocal exercises is freedom in the coördinate movement of the vocal apparatus. Vocal training aims to develop free, natural breathing by the normal coördination of the diaphragm and the intercostal and abdominal muscles. It seeks a free, open throat, a flat, relaxed tongue, a loose, flexible lower jaw, and the proper focusing in the formation of the vowels and consonants. This physical freedom is inspired, directed, and controlled by the psychological freedom of the speaker or singer. In a word, the proper use of the voice, which is the object of vocal culture, is freedom.

As a final word, it is well especially for us priests to recall that it is man alone—a spiritual being made free with that “freedom wherewith Christ has made us free”—who possesses a voice in the strict sense of the term. The sheep with her “baa”, the cow with her “moo”, the cat with her “meow”, the dog with his “bow-wow”, and even the parrot with her “Polly wants a cracker”, do not, strictly speaking, possess a voice. The dictionary tells us that the voice is “the speech of human beings.” It is formed by the mouth. The

sounds we hear animals make are formed in the larynx. Even granting the speech of the parrot, moreover, we know how very limited and how unintelligent it is; it is mechanical imitation of sounds, not the intelligent formation of words. The voice seems to be concomitant with, if not the result of the human soul.

Is not the power of speech in man, then, of tremendous significance? Speech is made up of words. But words are only symbols of ideas. Ideas are the product only of a spiritual faculty. They exist only in beings who are made to the image of the Creator. Men come to know and to love Him through the concrete formation of ideas in words. "Faith cometh by hearing, and hearing by the word of Christ" (Rom., x. 17). It is the sacred function of the voice to produce this "word of Christ". It is precisely because it is our privilege and our duty to preach and to sing that word, that it behooves us to make and keep fit the instrument God has given us wherewith to make known to men in its full beauty the "Word made flesh". From this we can grasp the full meaning of that statement of Francis Thompson to the effect that "amongst all the temptations wherewith the devil tempted St. Anthony, though we have seen it stated that he howled, we have never seen it stated that he sang." As priests, our voices should fulfill their natural function of expressing not the howling of a lost soul but the dulcet tones of a heart which sings in itself alone to God.

PRACTICAL ASCETICAL NOTES FOR PRIESTS

By BISHOP JOHN S. VAUGHAN, D.D.

Almighty God Considered as Our Father

"As many as received Him, He gave them power to be made the sons of God"
(John, i. 12).

Of all the titles known to men, there is hardly one that denotes such interest and such love as the title "Father." What strong feelings of confidence, of dependence, and of affection are aroused by the word! How close and deep and thorough is the relationship that the title suggests! Yet, wonderful to say, it is as "my Father" that I can address God Himself! I also call my earthly parent "father," it is true. But a little reflection will convince me that it is a title that belongs far more truly to God than to any other being.

I come from God. I owe my entire being to Him alone. My body was formed by virtue of marvellous laws founded by Him, and my soul was the direct work of His hands. The act of creation is an act that involves and supposes infinite power, for it means to produce something out of nothing. And, just as God cannot delegate infinite power to a finite being, He cannot delegate to another the creation of a soul.

He is also my Father, inasmuch as every power, faculty, quality and attribute that I possess are His gifts. Not only does He bear me up and feed the flame of my life moment by moment and year by year, but, like the most indulgent of fathers, He constantly supplies all that I have need of. If I have any pleasure in life, if I enjoy health and wealth, friends and companions, amusements and recreations, it is all due to His gracious bounty, for I am so dependent upon Him that it is impossible for me to enjoy pleasures (even in ways contrary to His will) except with His concurrence. Thus, it is plain that, even according to nature, God is far more truly my father than any earthly parent could possibly be. If, therefore, there is a sacred and peremptory duty by which children are bound to love, honor and obey their earthly father, how immeasurably more strictly am I bound to love, honor and obey God, my heavenly Father.

But God, in His infinite goodness, has been pleased to become my Father by a title yet more excellent than even that of creation. From the fact of creation, He necessarily becomes my Father in the *natural order*. But, by a stupendous mystery that surpasses our understanding, He has also become my Father in the *order of grace*.

To understand how this can be, let us consider, in the first place, that the title of Father belongs by right to the First Person of the Blessed Trinity, for the simple reason that He begets from eternity a Son like to Himself, of the same substance and of identical nature. Now, no creature could possibly be a son of God in this way, because it would be contrary to his nature. So by a marvellous invention of His love, and in order to make Himself my Father as far as it is possible, God has *united our human nature inseparably to the Person of His Son*, and by that means has adopted in Him all of us who belong to Him as Christians. Hence it follows that He who is the Father of Jesus Christ by nature, has become my Father by grace. He sees and acknowledges and loves me as His son in Jesus Christ. Therefore, it may truly be said that, by the mystery of the Incarnation, God has contrived to extend even to a poor creature like me the divine filiation, so that I share in the infinite tenderness of the love that the Eternal Father has for His only Son.

This adoption is a gift so eminent and so exalted in its nature, and unites me so intimately to God, that words fail to express it, and the very angels in heaven would envy me, were envy possible in that holy place. Furthermore, that "son of God by adoption" is no empty title, is proved by the many and truly magnificent consequences that follow from it.

In the first place, I thereby enter into the royal family of God, and actually form a part of it. The Head of this family, and "the First-born," is none other than Jesus Christ Himself. But I am incorporated into this family. He gave all who believe in Him "power to be made the sons of God" (John, i. 12).

In the second place, being in this sense most truly a son of God, I have a right to expect and to receive love and help and abundant graces from so good and so benign a Father. He will most undoubtedly deal with me most tenderly, will look upon me as another self, and will lavish upon me His affectionate caresses and His choicest graces. He will live ever with me, He will counsel and admonish

me by His holy inspirations, and will share all my pleasures and pains, all my trials and my tribulations. Indeed, it may most truly be said that His one desire is to make me happy, both in time and in eternity. Provided only that I behave as a dutiful son, I am *certain* to experience from Him such bounty and generosity that no goodness of earthly parents can compare with it, for He is an infinitely more perfect Father than can be found anywhere on earth, as He Himself implies when He asks: "What man is there among you, of whom, if his son shall ask bread, will reach him a stone? Or if he shall ask a fish, will reach him a serpent? If you then, being evil, know how to give good gifts to your children, how *much more* will your Father who is in heaven give good things to His children who ask Him" (Matt., vii. 9-11). In short, accepting the title of Father, God lovingly binds Himself to treat us with all the care, solicitude, and watchfulness of a perfect and model parent. Hence, we may reckon and rely upon His assistance and protection with the most absolute confidence at all times and under all circumstances, so long as we act towards Him as true sons.

In the third place, as soon as ever I became a son of God, I at once acquired a distinct right to the inheritance of Heaven itself. As a child of God, I actually become an heir to God's own celestial kingdom, with all that it is and all that it contains. My right is so certain and so indisputable that nothing can possibly deprive me of it or place it in jeopardy, unless (by deliberate sin) I obstinately resolve to disinherit myself. No attempts of men or of demons can rob me of this stupendous prize. That dreadful power rests with me alone. The gift may indeed be forfeited, but that can be only by my own act. No other being has power to inflict so ghastly and so irreparable a loss upon me.

In the fourth place, let me ask, what is the nature of this magnificent inheritance, of which I have so firm and so well-grounded an expectation? It is nothing else than the possession of the infinite God Himself. Though the created soul can never take full possession of God in His entirety—for the finite cannot ever hold the infinite—yet, *in so far as the creature is capable*, it will possess and enjoy the uncreated being of God. Unless by some infidelity I wreck all my hopes, I shall actually enter Heaven, and shall share in the very happiness of God Himself. That which constitutes

God's happiness, will also constitute my happiness, although mine will necessarily be limited by the limits of my nature. In order that I may enjoy God's happiness, He will unite me to Himself by an indissoluble bond, which will continue for ever and ever, without fear of change, or diminution or loss. The saved soul, once it has "entered into the joy of the Lord," can never more run any risk of losing it. Its time of trial and of danger is over, and now it knows that it may rest peacefully and securely for all eternity in the arms of its heavenly Father and in a state of perfect and undreamed-of beatitude.

Such is the glorious destiny awaiting all of us who, realizing God to be our Father, strive to show Him the devotion, the affection, and the respect and obedience of grateful sons. What a magnificent and splendid future lies before us! How short life is, and how rapidly the few years of our pilgrimage fly by, and how very soon we shall find ourselves (if we keep in the grace of God) knocking at the Golden Gates of Heaven! Then our heavenly Father will smile approvingly upon us, and blessing us, will bid us "enter into the joy of our Lord" (Matt., xxv. 21).

The Scripture itself reminds us that the very purpose and object of the Incarnation was to make us "sons of God." "God sent His Son *that we might have the adoption of sons*" (Gal., iv. 5). "Behold what manner of charity the Father hath bestowed upon us, that we should be called, *and should be*, the sons of God" (John, iii. 1). "Whoever are led by the Spirit of God, they are the sons of God. You have received the spirit of adoption of sons, whereby we cry: Abba, Father. The Spirit Himself giveth testimony to our spirit that we are the sons of God; and if sons, heirs also" (Rom., viii. 14-16). It seems to have been Christ's special mission to lead men to His Father. "No man cometh to the Father but by Me" (John, xiv. 6). "Neither doth any man know the Father but the Son, and he to whom it shall please Me to reveal Him" (Matt., xi. 27). "The tender parental affection felt by God our Father for all who strive to live as His faithful sons under the new law, is set forth by the great Prophet of the Incarnate," observes Cardinal Vaughan, "in most vivid and touching figures: 'Shall I, that gave generations to others, be barren, saith the Lord. . . . Ye shall be carried at the breasts, and upon the knees they shall rock and caress

you. As one whom the mother caresseth, so will I comfort you, and you shall be comforted.' And again: 'Can a woman forget her infant so as not to have pity on the son of her womb? And even if she should forget, yet will not I forget thee. Behold, I have graven thee on My hands' (Is., xlvi, xlix, lxvi)."

These and many other inspired texts help us to interpret, as we should, the full significance of the term Father, and should fill and flood our souls with joy and confidence as well as with love for our infinite God, who, in spite of our unworthiness, commands us to address Him by that which is the sweetest of titles.

The hope of pleasing Him now in this world, and still more the hope of one day being united with Him in heaven, should make us watch over ourselves most carefully, and induce us to do our utmost to carry out His will in all things, thus ensuring His divine friendship and love for ever and ever amid the entrancing delights and ecstatic joys of His glorious kingdom.

The more vividly we realize the consoling truth that God is indeed our Father in the fullest and best sense of the word, the more will this fact cheer and encourage us as we journey through this sad world to the great Home in which He awaits us. Not priests only, but all the faithful will find in this thought wonderful comfort and solace. We will conclude with a beautiful illustration to be found in a little book by Rev. P. Griffith, C.S.S.R., entitled "The Golden Key." He writes: "A priest, traveling through the mountains of Auvergne, saw a boy at a little distance watching his sheep on the hillside. Being struck by the little fellow's devout and recollected appearance, the priest spoke to him:

" 'My child, do you feel very lonely here on this mountain-side all day by yourself?'

" 'Oh no, father, I am not at all lonely, I have something always to occupy me.'

" 'And what is that?'

" 'I have a beautiful prayer that I say.'

" 'Is it a long prayer?'

" 'No, father, it is a very short prayer, and yet I can never get to the end of it.'

" 'How is that? But first tell me what prayer it is.'

“‘It is the Our Father,’ replied the child, ‘but when I say the words Our Father who art in Heaven, I come to a stop, and can go no further.’

“‘Why so?’

“‘Because I cannot help crying with joy, when I think of these words. Is it really possible, I say to myself, that I can have God for my Father—the great God who made the beautiful sky, the bright sun, these lofty mountains and all this wonderful world? And yet, I know it is true, and that the great and good God allows me to call Him Father, and that He loves me as His child. When this thought takes possession of me, I begin to cry, and can go no further with my prayer. See, father,’ continued the boy, pointing, with his finger to the valley below, ‘there is the little hamlet where I live. It is very small and has only a few poor cottages. My family is the poorest of them all, and yet,’ he continued, with a look of supreme pride and content, ‘I can call God my Father as truly, and be as much loved by God, as if I were a great gentleman! I am a child of God just as much as he is. This is what makes me weep for joy and gratitude, and keeps me from finishing my prayer.’”

Had we the simple faith and trust of a child, perhaps the thought of the Fatherhood of God would fill our hearts too with love and gratitude, and would bring the tears of joy into our eyes as readily.

PEACE IN INDUSTRY

By DONALD A. MACLEAN, M.A., S.T.L., Ph.D.

II. The Employer and Industrial Peace

The main source of antagonism between the interests of capitalism and labor is to be found in the struggle for control of the industrial processes and for a larger share in the division of the product. The frequent clashes over wages, hours, shop conditions, etc., are but indicative of the widespread strife at present ensuing in the industrial world, and which is bound to continue as long as exaggerated self-interest is allowed to dominate. The fundamental means for the reconciliation and the composing of these differences must be sought in the principle of justice as well as of charity. The establishment of an eight-hour day and proper shop conditions as to matters of safety, sanitation, and moral safeguards, and above all the payment of just wages, will do much to establish harmonious relations in industry. There can be no question as to the fundamental and primary obligation of the employer to pay a "living wage" to all laborers from whom he receives a normal average day's service. Employers should remember that this obligation is not dependent on any contract they may make with their employees. "There is," says Pope Leo XIII, "a dictate of natural justice more imperious than any bargain between man and man, namely that the remuneration should be sufficient to maintain the wage earner in reasonable and frugal comfort." This obligation is based on the fact that the employer of labor has an obligation in justice, not only as a receiver of the laborer's service, but also as the distributor of the common heritage of nature. His duties in justice are not only contractual, but also social. It is very difficult to see how an employer of labor in any of our industrial centers, who pays a man a wage less than \$120.00 per month, can feel that he is fulfilling his obligation in justice. For many, wage justice will call for the payment of a much higher wage, and indeed the just minimum in some cities may be considerably in advance of the figure mentioned. Although the situation has improved considerably in the past decade, many employees—perhaps half of the

laborers of America at present—fail to receive anything like a minimum wage, and the majority of these are clearly victims of injustice. The employer should remember that living wages constitute a first charge on industry, and should receive due consideration before dividends are paid.

With regards to the hours of labor, most economists and moralists are agreed that eight hours would constitute a normal working day for most occupations. Father Noldin, the distinguished Jesuit moralist, would go so far as to claim that “an eight-hour day cannot be denied by the employer without injustice” (*Theo. Mor.*, II, n. 307). With regard to a shorter day in some industries, Pope Leo XIII pointed out that “those who labor in mines and quarries should have shorter hours in proportion as their labor is more severe and trying to their health.” One cannot condemn too strongly those employers in the coal, steel, or cotton industries who compel the laborers to work for ten or even twelve or more hours daily. Long hours such as these, coupled with low wages, constitute a very grave menace to human welfare and industrial peace.

As to working conditions, both justice and charity require that adequate protection against moral evils, as well as against accidents and disease, be provided.

But however far the payment of “living wages” to all and the establishment of reasonable hours and humane conditions of employment may go towards the production of harmony in industry, they do not provide an adequate solution of our industrial problem. As long as the instruments of production continue as they now are in practically all industries outside of agriculture—owned and managed by one class and used and operated by another—industrial antagonism is bound to germinate. At present the economic struggle is largely over the division of the product of industry. The divergent economic interests of the two classes have perhaps received more consideration from each party than the community of interests; great inefficiency and waste in production have thus resulted, and consequently a considerable reduction of the product available for division as compared with what would have been the case if different mutual relations were established. Even in a well-unionized industry with the process of collective bargaining operat-

ing at its highest efficiency, the continued presence of divergent personal interests is bound to produce a clash.

How is the problem ultimately to be solved? A sound and stable social and industrial order can be secured only when the fundamental needs of all and the sacredness of human personality are given due consideration. To prove successful, a comprehensive remedy and adjustment must also be based on universal and basic economic motives. Men will exert their greatest productive efforts and attain the maximum of contentment with their economic conditions only when they become directly interested in the product as well as in the business organization which turns out the product. As long as the present type of industrial system continues—with the means and the instrumentalities of production almost entirely in the hands of the few capitalists, while the great bulk of humanity is left dependent on the share allotted them by the wage system—little improvement in this respect can be anticipated.

A system like that of today fails to make adequate provision for the full development of man's personality. In it the workers—human beings morally responsible for their actions—are largely under the sway of economic conditions, over the determination of which they can exercise little or no control. Man's freedom of action is not properly safeguarded in a system which leaves the ownership and control of industry in the hands of a few. Inherent in every normal person is the desire to exercise some controlling power over his material environment. This calls for satisfaction. As man is morally responsible to God for his conscious actions, he must be put into possession of some considerable measure of control of the conditions under which he earns his living, in the accomplishing of which he spends the greater part of his conscious daily life. The great mass of humanity—the workers who provide the human energy absolutely necessary in any industrial system—are also left without any adequate means of satisfying the natural instinct for property, and failure to satisfy this contributes largely towards producing the present industrial unrest. The satisfaction of the instinct for property and of the conscious or unconscious desire for control of one's earthly condition is necessary that man may become master over his life in any adequate sense.

There are three methods, or rather steps, by which the necessary

change can be effected. The first is labor participation in the management of industry, which will interest the worker in his daily labor by affording scope for his directive and creative energies. Laborers must be given adequate representation in the field of production and distribution in the industry in which they pursue their daily toil. Employers who have had any considerable experience with the scheme of labor participation in management are practically at one in affirming its manifold advantages. After a hearing of over two months' duration, in which the testimony and opinions of persons representing every interest in the field of industry were submitted, the United States President's Second Industrial Conference made this statement: "The Conference finds that joint organization of management and employees, where undertaken with sincerity and good will, has a record of success."

The second method or step consists in giving labor a share in the surplus profits of industry which he has helped so largely to produce. In this way the worker's interest is increased by the hope of a larger income as a result of his own efforts. Through this method, coupled with labor's participation in the management, the merely formal business relations between the employer and the employee is supplanted by something like a human relation which makes them more like partners and less like antagonists than under our present system. For the effective operation of both of these methods, the right of labor to organize and to bargain collectively must be honestly preserved.

The third and most important step consists in the transference of the ownership of the means and instruments of production from the possession and control of a few to that of the great body of humanity. In the words of Pope Leo XIII as many as possible must become owners in our industrial field. The majority of workers must somehow become owners—at least in part—of the instruments of production. This stage can only be reached gradually through co-partnership arrangements and coöperative productive societies, etc. The capitalists who now have the control in their hands are not likely to relinquish readily this hold on industry. However, that does not lessen their responsibility. These methods of changing the status of the worker and adjusting industrial relations on the basis of justice and charity are not likely to be realized fully

in the very near future. Although the industrial system as it now operates is practically bankrupt as a result of its divorce from the principles of justice and charity, still a sudden transformation of industry effected through state confiscation would be hardly less disastrous. An infusion of the principles of Christian democracy in industry is a necessary prerequisite for a successful transformation. All persons, and especially the laboring classes, should welcome heartily any industrial project or proposal made or consented to by employers which embodies any of the features of management participation, or profit-sharing, or coöperation. All these may be made steps towards such a reorganization of industry on the basis of justice and charity as may best promote human welfare, both individual and social, for such promotion is the only true justification of industry. Coöperative stores, coöperative banks, coöperative dairies, marketing associations of the farmers, and coöperative arrangements between the farmers and the wage-earners in the cities are to be encouraged as proper steps towards a reorganization of the productive and distributive processes of industry on a coöperative basis.

All men who love their country and are inspired with any considerable measure of charity for their fellowmen should realize their duty to contribute their utmost towards such a transformation of the present relations in industry as will do away with the present subnormal standards of living of the laboring classes, the present industrial inefficiency, and the ever-increasing industrial unrest. It is important to remember that only ownership of the instruments of production by the majority of the workers can make this possible. It alone will give to the worker that self-respect, social influence and economic security which are essential to the best human life, and which are derived only from ownership of property. However slow of attainment this end may be through the gradual process of co-partnership arrangements and coöperative societies, yet this end will have to be attained, and justice and charity will have to be given full play before we can have a thoroughly efficient system of production or an industrial and social order that will be secure from the dangers of serious industrial strife or social and political revolutions.

(To be Concluded)

THE DIVINE OFFICE

By THE BENEDICTINE MONKS OF BUCKFAST ABBEY

Complin

Complin is the last of the Day Hours of the Breviary. Its name (*Completorium, Complenda*) indicates that its recitation completes, or fills up, the daily burden of our prayer and praise. In the Rule of St. Benedict strict silence is enjoined from the conclusion of Complin until the following morning: “*exeuntes a Completorio nulla sit licentia cuiquam loqui aliquid (Reg., xlii)*. For this cause, and others indicated by medieval writers, the Office received its name: “*quia in eo completur communis usus loquendi, cibi et potus et aliarum quæ necessario pro corporis sustentatione sumuntur*” (Amalarius, “*De off. eccl.*”, IV, 8). The so-called Great Silence is observed to this day, not only in Benedictine abbeys, but in all religious houses and similar institutions. In the former, it begins at the conclusion of Complin and ends after the reading of the Martyrology in the morning.

It is certain that the Office of Complin, like that of Prime, owes its institution to the monastic Orders. We first meet with the name of the Hour in the Rule of St. Benedict, and for that reason its institution has been generally attributed to the Saint. However, as we have already remarked in connection with other parts of the Office, St. Benedict did not invent or improvise the Office independently: the holy Lawgiver of the Western Monks found most of the elements of a complete liturgy ready at hand. What he did—and all that it was necessary for him to do—was to bring about a definite order where hitherto personal likes and dislikes had had a free field. St. Benedict rounded off each Hour of the Office, and determined down to the least detail what prayers, psalms and hymns were to form part of each.

Just as Prime is the Church's official morning prayer, so is Complin her night prayer. Since Lauds were intended to greet the dawn of day, it was soon found that too long an interval separated this Office from that of Terce: hence a subsidiary morning prayer was instituted at an early date. When it became an almost universal

practice to celebrate Vespers at a comparatively early hour of the afternoon, the need of another Office came to be felt. We find several allusions to some such Office in writers who preceded St. Benedict. However, the prayers mention by them—even the recitation of certain psalms mentioned by Cassian—appear to have been in the nature rather of private devotion than of a liturgical Office.

In the larger Rule of St. Basil (emanating, therefore, about the middle of the fourth century), allusion is made to prayers which to many appear to correspond to our Complin. After enumerating the various moments of the day when it behoves monks to give themselves to prayer in common, the holy Doctor makes express mention of an Office which was said between None and nightfall (that is, of course, Vespers), but he adds: "We must pray again when the night begins, that so we may obtain a repose free from all vain images. To this end the ninetyeth psalm should be recited" (*Reg. fus. tract.*, xxxvii, 3).

We find an even more definite allusion to prayers—or even an Office distinct from Vespers and Matins, or the night Office—in the life of St. Hypatius, Abbot of the famous monastery of Rufinianum, near Chalcedon. The biographer of Hypatius, Callinichus, tells us that the holy man was wont "to sing psalms and to pray at dawn, at the third, sixth and ninth hour, at the hour when candles are lit and before sleep" (*πρωθύπνια*). Here there is no question of mere private devotions, for the psalms and prayers which the Abbot was wont to say before retiring for the night, are enumerated in the same breath as those others, which even then most certainly constituted the elements of the liturgical prayer of the Church.

The Office of Complin, if it existed at all previously to St. Benedict, was still in a very rudimentary condition and subject to local variations. St. Basil only mentions the recitation of Psalm xc. This psalm is particularly appropriate, for it is a prayer for God's protection during the long hours of the night, when death's image, sleep, robs us of all means of self-protection against the onslaughts of our enemies. We are, it seems to us, fully justified in affirming that St. Benedict definitely shaped the Office of Complin, and made it an integral, and in fact the crowning element of the liturgy celebrated in his monasteries.

“On all days, whether of fasting or otherwise, let them sit down all together as soon as they have risen from supper (if it be not a fast-day), and let one of them read the Conferences [of Cassian], or the Lives of the Fathers, or something else which may edify the hearer . . . If it be a fast-day, then a short time after Vespers let them assemble for the reading of the Conferences, as we have said; four or five pages being read, or as much as time alloweth, so that during the reading all may gather together, even those who may have been occupied in some work enjoined them. Everyone, then, being assembled, let them say Complin” (*Reg.*, xlii).

The Conferences (*Collationes*) of John Cassian are one of the great classics of Christian literature. St. Benedict ordered that they should be read habitually, if not daily. On fast-days it became the custom of serving the monks with a drink of wine and a morsel of bread during the reading of these Conferences—hence the origin of the word *collation*, by which we designate the light repast now generally permitted on all fast-days.

“Let Complin consist of the recitation of three psalms, to be said straight on without antiphons; then the hymn for that Hour, one lesson, the versicle, *Kyrie eleison*, the blessing and the Collect” (*Reg.*, xviii).

In the Roman Breviary Complin begins with a short lesson from the First Epistle of St. Peter. The reader first asks the blessing, which is bestowed by the president. He asks that the Lord would grant us a peaceful night, which should be the token of a perfect end of this present mortal life. The lesson is very suitable: it warns us of the dangers that threaten us during the hours of the night, because the devil is forever prowling round like a wild beast, ready to pounce upon the unwary; only a lively faith can enable us to resist successfully so dangerous an enemy. These few verses are now the only vestige of the longer reading which formerly introduced Complin. The public confession of sins follows, together with a general absolution. Then we say:

*Converte nos, Deus salutaris noster:
Et averte iram tuam a nobis.*

It is a praiseworthy custom to make the sign of the cross over our hearts whilst we say this invocation: it is a very ancient observance

thus to seal our hearts with the seal and impression of Christ's cross :

*Fac, cum vocante somno,
Castum petis cubile
Frontem, locumque cordis
Crucis figura signet . . .*

*Nos ergo signo Domini,
Tutemur claustra pectoris,
Ne serpens ille callidus
Intrandi tenet aditum.*

(Prudentius.)

Since the reform of the Breviary by Pius X, the psalms of Complin vary each day. Those of the Sunday are particularly appropriate to the time of the day. As we have seen already, Psalm xc (*Qui habitat in adiutorio*, etc.) was at first the principal if not the only element of the Office of Complin.

The Hymn of the Hour is always the same. Its authorship is attributed to St. Ambrose. It certainly bears a resemblance to some other verses by the same holy Doctor, which comforted St. Augustine during the night which followed the funeral of his Mother, St. Monica (cfr. *Confess.*, IX, 12) :

*Deus, Creator omnium
Polique Rector, vestiens
Diem decoro lumine,
Noctem soporis gratia.*

*Artus solutos ut quies
Reddat laboris usui,
Mentesque fessas allevet,
Luctusque solvat anxios.*

When the hymns were revised under Urban VIII, the "reformers" made an alteration in the first strophe of our hymn. St. Ambrose had written :

*Ut solita clementia
Sis præsul ad custodiam.*

The title *præsul*, as applied to God, is peculiarly Ambrosian expression: *Est enim præsul Dominus, qui salvos faciet sperantes in se* (*Ep.* xx). The last strophe of the hymn, in its primitive form, bears a marked resemblance to the clause with which we conclude all our collects :

*Præsta, Pater omnipotens,
Per Jesum Christum Dominum,
Qui tecum in perpetuum
Regnat cum Sancto Spiritu.*

The *Capitulum* might at first sight appear superfluous, since we have already had a short lesson at the beginning of the Office. However the lesson, *Fratres, sobrii estote*, is only a survival of, and takes the place of the much longer reading which preceded Complin in Monasteries. It must always be born in mind that Complin and Prime owe their origin to religious communities. The *Capitulum* which follows the hymn is now all that remains of the Scriptural lesson (or lessons), without which no Office was ever celebrated in the earlier centuries of the Church. The "Little Chapter" of Complin is the beautiful prayer, so full of assured confidence, which Jeremias uttered in the days of a grievous famine. The prophet at first complains to the Lord, who apparently acts as if He were no longer mindful of His people: "O, expectation of Israel, the Saviour thereof in time of trouble: why wilt Thou be as a stranger in the land . . . as a mighty man that cannot save?" But presently Jeremias remembers that the Lord is not far away: "But thou, O Lord, art among us, and Thy name is called upon us: forsake us not" (Jer., xiv. 8, 9).

The Responsary is a sublime expression of submission and resignation to the will of God. The words have an added sacredness for us, inasmuch they were the very last words uttered by our Lord ere He surrendered His soul into the hands of His heavenly Father: "Clamans voce magna Jesus ait: Pater, in manus tuas commendo spiritum meum" (Luke, xxiii. 45). Sleep is rightly called the image of death. It is well that, as we are about to yield our tired senses to its refreshing influence, we should remember the day, perhaps not so distant as we fain would hope, when that sleep shall come upon us from which there will be no awakening until the day when the cry shall resound from one end of the earth to the other: "Rise, thou that sleepest, and arise from the dead; and Christ shall enlighten thee" (Eph., v. 14). Already Amalarius points out that the Office of Complin is not unlike those exercises by which a devout man prepares himself for death—it is a daily *commendatio animæ*. The calm and silence that steal upon the world

at evening—the hush of the many sounds of nature—invite us to, and make easy a contemplation of those eternal years which the death of the day brings so much nearer. “*Quid sunt anni æterni? Magna cogitatio! Vide si vult ista cogitatio nisi magnum silentium. Ab omni forinsecus strepitu, ab omni rerum humanarum tumultu intus requiescat, qui cogitare vult annos istos æternos*” (St. Aug., *Enarr. in Ps. lxxvi*).

In the verse we pray that God may guard us as we guard the apple of our eye, and shelter us as the mother-hen protects her young beneath her wings. The people of God are blessed even as Aser was by the dying Moses: “There is no other God like the God of the rightest: He that is mounted upon the heaven is thy helper . . . His dwelling is above, and underneath are the everlasting arms” (Deut., xxxiii. 26, 27).

Like Lauds and Vespers, Complin has its Canticle from the pages of our Holy Books. The Canticle of Holy Simeon is missing in the Monastic Breviary. This omission, by itself, shows that there could not have been a fully formed Office of Complin at the time when St. Benedict arranged the liturgical services of his monasteries. It is inconceivable that the holy founder would have deliberately suppressed, or omitted, one of the most beautiful elements of Complin, as well as the antiphon which accompanies the *Nunc dimittis*. Complin, as found in the Roman Breviary, is a development of the monastic Complin, and is far superior to it.

The Antiphon of the *Nunc dimittis* is a most wonderful night prayer, and a worthy accompaniment of the inspired Canticle of the holy old man, who was so willing to depart from this earth, now that his eyes had seen the True Light of the world. To the believer the last day of life is not a day of sorrow, but one of joy—the twilight of life is for him the dawn of an everlasting day. Whenever his hour comes, such a one may depart in peace, for his soul shall soon be at rest. Such is the burden of the song of the holy old man. Simeon was “the type of ardent and serene faith. Old age is too often complaining and discouraged, but under his white hair he kept the trust of young souls; he did not grieve, but waited . . . A sudden illumination made known to him that the Saviour was the very Child whom a poor woman was presenting to the priest; he took Him in his arms, and, like Zacharias, the old man too be-

came a prophet: 'Lord, now lettest Thou Thy servant depart in peace, for mine eyes have seen Thy salvation . . .' These sublime words have entered deeply into the Christian conscience, as the immortal expression of the joy of hopeful men who see at last the good in which they have believed with the perseverance of unconquerable faith" (Didon, "Jesus Christ," ii.).

The wording of the Collect of the Hour suggests the thought that it was not originally recited in choir or in church, but within the cloister of the monastery or even in the dormitory. We must bear in mind that Complin is of monastic origin. The prayer *Visita* was only inserted into the Roman Breviary during the pontificate of St. Pius V. The idea which inspired its author was a realization of the power of the spirits of darkness, who roam abroad and who are the more dangerous in the night time by reason of man's helplessness. But, even as we are surrounded by unseen enemies, so have we innumerable, if invisible defenders. If we had but eyes, ours would be the daily experience of the servant of Eliseus. When the prophet was at Dothan, the King of Israel sent armed men to beset the city. "And the servant of the man of God, rising early, went out, and saw an army round about the city, and horses and chariots. And he told him, saying: 'Alas, alas, alas, my lord, what shall we do?' But he answered: 'Fear not, for there are more with us than with them.' And Eliseus prayed, and said: 'Lord, open his eyes, that he may see.' And the Lord opened the eyes of the servant, and he saw. And behold the mountain was full of horses, and chariots of fire round about Eliseus" (IV Kings, vi. 15 sqq.).

Finally the blessing is given by the president, or by the priest himself. This blessing is in the plural form and thus supposes an unseen congregation (that is, all the children of the Church): "Simul nos custodiunt Pater, et Filius, et Spiritus Sanctus, qui est unus, verus et beatus Deus," says St. Augustine (*Tract. CVII, in Joan., vi.*). Under so powerful a protection nothing can hurt us. We need fear none of "the business that walketh about in the dark," for we are in the keeping of the mighty God of heaven and in that of His Son, Jesus Christ, the Good Shepherd who declared that His sheep "shall not perish for ever, and no man shall pluck them out of my hand" (John, x. 28).

The day is done, and the darkness
Falls from the wings of Night,
As a feather is wafted downward
From an eagle in his flight
.....

And a feeling of sadness comes o'er me,
That my soul cannot resist:

A feeling of sadness and longing
That is not akin to pain,
And resembles sorrow only
As the mist resembles the rain.

And the night shall be filled with music
And the cares, that infest the day,
Shall fold their tents, like the Arabs,
And as silently steal away.

(Longfellow in "The Day Is Done.")

St. Gertrude (*Exercises*, V) admirably expresses for us the feelings roused in our hearts by a thoughtful recitation of the last of the Liturgical Hours of the Church: "Who will give me, O Love, to be made perfect in Thee, to be set free by death from the prison of the body, and to return home from this weary exile? What bliss to see Thee, O Love, and to possess Thee for all eternity! At the hour of my death be Thou near to comfort me; bless me then, and let Thy presence be to me the fair dawn of the resplendent day I shall spend in gazing upon Thee. And now, O Love, I leave my soul and my earthly life with Thee; I will lay me down and take my rest in Thee in peace. Amen."

SCRIPTURAL DIFFICULTIES DISCUSSED

“Many Are Called, but Few Chosen”

MATT., XX. 16; XXII. 14

Query: Regarding the text, “multi enim sunt vocati, pauci vero electi,” which closes the parable of the Laborers in the Vineyard in the Gospel for Septuagesima Sunday, if it refers to the life to come, it is a very hard saying. Our retreat-masters are constantly harping on it, and our laity feel that there is no chance. Sisters are discouraged. What is the use? I can't be of the few that will be saved. Does the text of Matt., xx. 16, really go to prove that a comparatively small number of men shall be saved? F. J. J.

Reply: As Septuagesima Sunday comes around each year, the closing verse of its Gospel no doubt occasions in many the troubled thought manifested above. And perhaps not a few hastily prepared sermons on that day will deal with the difficult topic of the number of the saved.

But the text in Matt., xx. 16: “Many are called, but few chosen,” gives no occasion for this. First of all, that text has no place here in the original, being struck out of good critical editions in conformity with its absence from the Sinaiticus, Alexandrine, and Vatican MSS. Internal evidence corroborates this omission. For, scripturists generally have found no satisfactory connection between this apothegm and the immediately preceding parable, nor with the remoter question of St. Peter (Matt., xix. 27) which seems to have elicited the parable of the Laborers in the Vineyard. For the proper exposition of that parable, by the way, there is hardly a clearer guide available than the selection from St. Gregory's homily given in the Third Nocturn Lessons of Septuagesima Sunday.

However, the text (Many are called, but few chosen) is genuine in its proper place, Matt., xxii. 14, and it is there, and in connection with the immediately preceding parable of the King's Wedding Invitations, that it has to be dealt with. But, even in Matt., xxii. 14, the import and the connection of this dictum with the preceding parable is not clear at first sight.

Our Lord seems to crystallize the lesson of the double parable—of the men who refuse the wedding invitations and of the guest without a wedding garment (Matt., xxii. 1-13)—in the aphorism: “Many are called, but few chosen.” But, if this apothegm be taken as the gist of the preceding parable, how does it fit therewith?

"Many are called" (*vocati*, κλητοί, invited). But in the parable the King's first summons is issued to a comparatively restricted, select number¹ of "them that were invited" (κεκλημένους). Moreover the second part of the dictum (. . . few are chosen) can hardly be said to correspond well to the second group of those called, made up of "quoscumque inveneritis" and "omnes quos invenerunt . . . malos et bonos," and actually forming a number greater than the original *invitati*.

Hence one legitimately concludes that the *multi vocati* and the *pauci vero electi* in their implied contrast cannot have had application in Our Lord's mind to the two respective groups of the first part of the parable of the King's Wedding Invitations. And surely the *pauci electi* are not to be taken as corresponding to the one man without a wedding garment, who is cast "into exterior darkness."

Thus, there is an unseasonable lack of rhetorical correspondence—nay, clear contradiction—between the groups in the apothegm and the groups in the parable, *if we attempt to interpret the apothegm as an indication of the fewness of the saved*. This discrepancy makes the student of the text, Matt., xxii. 14, conclude that such an application is too unnatural and forced to have been intended by Christ.

This being excluded, what then is the import and the application of the apothegm to the parable with which it has undeniably some connection? To determine this, the primary purpose and the immediate local bearing of the parable must be considered.

The point of the parable of the King's Wedding Invitations in Matthew is aimed at the Pharisaic clique, which claimed for itself exclusive or at least preëminent membership in the Messianic Kingdom, largely on the strength of descent from Abraham and of sterile literal observance of *minutiæ* of the Mosaic Law. This claim had been the topic of Christ's immediately preceding dispute with the Pharisees, wherein He told them outright: "Publicans and harlots shall go into the Kingdom of God before you" (Matt., xxi. 31).

¹ Granting that Luke, xiv. 16-24, should be considered a parallel of the Matthean parable here, the above observation holds good. For, there the *multi* of the first invitation are patently to be considered as fewer in number than "the poor and the feeble and the blind and the lame" and the vagrants from the highways and the fields who are brought in later to fill the house (Luke, xiv. 21-23).

The parable of the King's Wedding Invitations was but a variant of the preceding parable of the Keepers of the King's Vineyard—in which the Pharisees “knew that He spoke of them” (Matt., xxi. 45). Like the latter parable, that of the King's Wedding Invitations had for its immediate purpose the inculcation of the truth that, although the Jews as a nation had from the very beginning been appointed keepers of God's vineyard, and had been invited first of all (as the “Chosen People”) to the messianic marriage-feast of God's Son (the Lamb) with His Bride (the Church), nevertheless, because of their rejection of their proper function and their refusal to heed the divine call, they had to be discharged from the guardianship of the mystical vineyard (the leadership of the Church), and excluded from the happy union of God and mankind in the Messianic Kingdom.

But, *omnis figura claudicat*, and even Christ's own parables could be subjected to an exaggerated interpretation. Thus, both the parables here alleged might be read so as to seem to exclude *all* Jews absolutely from membership in the Church—a conclusion manifestly incorrect. For, whilst the prophets of yore had again and again foretold the rejection of the Jews as a nation from the Messianic Kingdom, they had nevertheless been equally emphatic in asserting that individuals—“a remnant” at least²—should have part therein.

This “remnant,” by which term the believing Jews of the Messianic and eschatological seasons are so frequently designated in the prophetic Scriptures, *corresponds exactly* to the “few” of Christ's apothegm. And the dictum, “Many are called, few chosen,” should be understood as summing up accurately the parables of the rejection of the Jews in the sense that “many”—indeed all—the Jews

² “Therefore will He give them [the Jews] up, even till the time wherein She that Travailleth [the Blessed Virgin as Corredemptrix, emblematic of the Church] shall bring forth [Christ, men's “Elder Brother,” and the faithful as “the rest of her seed,” Apoc., 12:17], and the remnant of His brethren shall be turned back” (Mich., viii. 3). “The Lord shall set His hand the second time to possess the remnant of His people” (Is., xi. 11, and *passim*). “Jerusalem hath not hearkened to the voice, neither hath she received discipline: she hath not trusted in the Lord, she drew not near to her God. Her princes are in the midst of her as roaring lions; her judges, as evening wolves. Her prophets are senseless and treasonable men; her priests have polluted the sanctuary; they have done violence to the Law. . . . I will leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord. *The remnant* of Israel shall not do iniquity, nor speak lies” (Soph., iii. 2-4, 12-13).

had been providentially destined to become charter members of the Messianic Kingdom (the Church), but as a nation they refused acceptance and did not enter. Yet a "few" of the Jews—the prophetic "remnant"—were at Christ's time (and will be in the eschatological season) "chosen" and constituted members of God's Kingdom on earth, being associates therein of the countless throngs of the Gentiles who have been, as it were, impressed to fill the Messianic marriage hall and till the King's vineyard upon the refusal of the Hebrew people to fulfill these functions.

The text of Matt., xxii. 14, therefore, is no Scripture evidence upon the number of all men who shall be saved. It refers to the large number of the Jewish nation who were called to become members of the Church, and to the contrastingly small number who actually enter.

If one were justified in seeking an indication of the number of the saved in the parable of Matt., xxii. 2-13, one would naturally tend to find it rather in the proportion of those gathered in the King's hall to enjoy the wedding-feast, of whose number a solitary individual as a type is "cast into exterior darkness" where "shall be weeping and gnashing of teeth." This man, who refused to wear the festal *kaftan* provided by the generous King for each guest, is symbolic of those who, having been given the garment of sanctifying grace at baptism when they were admitted to the Church, are not found, through mortal sin, adorned therewith when unexpectedly "the King comes in to see the guests" (Matt., xxii. 11) of His wedding feast (the Church) at the hour of death and judgment.

THE SPRING RISING FROM EARTH (GEN., II. 5-6)

Query: Is rain part of the natural punishment of original sin? We read in Gen., ii. 5-6, that, before man's creation, "the Lord God had not rained upon the earth, . . . but a spring rose out of the earth watering all the surface of the earth." Or what is the significance of this? P. A. R.

Reply: Rain is not a curse but a blessing, and there is no reason to suppose that there was no rain in Paradise before man's Fall. Gen., ii. 6 (if the Hebrew be followed), in fact insinuates that there was rainfall even before man's creation.

To understand Gen., ii. 4-6, one must bear in mind the hagiog-

rapher's plan and style in writing Genesis.¹ The creation and formation of the universe as a whole is related in the "Hexaëmeron Section," which extends from Gen., i., 1, to Gen., ii. 3.² In that Hexaëmeron section the creation of man had been related summarily (Gen., i. 26-30), as just one item in the establishment of the whole universe. Now, in the succeeding section, eliminating the consideration of the universe at large, Moses narrows down his account to the consideration of but one phase of the cosmic formation, Man, and proceeds to go more into detail regarding the origins of the human race.³

The transition is made in Gen., ii. 4-6, and is marked by a gesture of dismissal included in a forward-looking *résumé* of the preceding section. Moses in Genesis is always careful to link his subsequent section with the last particular member of the preceding one, of which the new part is generally an expansion. Below is given in modern language a translation of the transition account under consideration, side by side with the hagiographer's next similar transition account, in which latter he passes from the consideration of Adam and Eve and all their children to the more restricted Seth group. The reader can himself note the Janus-faced *résumé*, which refers both to what precedes and to what follows.

GEN., ii. 4-7

"These (= the above) are the origins of the heavens and the earth in their creation. At the time when God the Eternal (= Yahweh Elohim) first made earth and heavens, there was as yet no shrub of the field upon the earth, nor had any herb of the field as yet budded forth. For, indeed, God the Eternal had not rained upon the earth. And man there was none to till the soil. Next a mist arose from the earth and watered all the surface of the land. Thereupon God the Eternal formed ground of the earth into a man . . ."

GEN., v. 1-3

"This (= the above) is the record of man's beginnings. At the time when God created man, He made him to His own likeness. Male and female He created them, and blessed them, and called their name 'Adam' at the time when He created them. Thereafter Adam lived 130 years, and begot (a son) in his image and likeness, and he called his name 'Seth' . . ."

¹ Consult Simon, "Scripture Manual," I, 205, 219.

² The Stephanus chapter division unfortunately breaks the logical sequence in the commonly used texts. For studies in Hexaëmeron interpretation, see the issues of THE HOMILETIC AND PASTORAL REVIEW for May, June, August and December, 1924.

³ "It is not right to speak of the first two chapters of Genesis as duplicate narratives, for there is a different purpose running through each of them. We may say that in the first chapter the account of Creation is given for its own sake, while in the second we have merely the setting for the story of the Fall, starting, not from a general Creation, but from the making of man and the garden" (Cuthbert Lattey, in *Irish Ecclesiastical Record*, 1917, p. 284).

In regard to the text the following observations may be made. The opening clause (*Istæ sunt generationes . . . creatæ sunt*) should be read as grammatically separate from the rest, in conformity with the similar division observed also by the Greek and Vulgate in like passages in Gen., v. 1, and Gen., vi. 9. Moreover, in the Hebrew text the word translated "quando creatæ sunt" bears the disjunctive accent *áthnach*. Verse 6 (*sed fons . . . superficiem terræ*) is definitely separated from the preceding verses 4-5 by a *sôph-pasûq* stop. Consequently it is not to be read as a reason for the previous statement (*non enim pluerat Dominus*). St. Jerome's conjunctives—*sed* beginning verse 6 and *igitur* beginning verse 7—are both represented in the Hebrew only by the common *waw* (= and).

Verse 6 offers a special variant difficulty. Where the Hebrew has "mist, vapor" (*éd*) the Greek has *πηγή* and the Latin *fons* (signifying a "spring, fountain"). Did the Greek and the Latin translators read a different word in their Hebrew text? Or is this simply a traditional version here? One cannot answer satisfactorily. The etymology of *éd* is obscure; it may be derived from a root meaning "rolling about, surrounding," hence "something veiling, enclosing." It is noteworthy that St. Jerome never translates this word as "mist." In the only other place (to the writer's knowledge) where it occurs (Job, xxxvi. 27), the translator makes it equivalent to *gurgites aquarum* (whirlpools). But the Greek here has "mist". Job, xxxvi. 27-28, may be rendered as follows:

"He (God) draweth upward the drops of water;
 Into His mist He straineth the rain
 Which the clouds (then) drop down on many a land."

If the significance of "fountain" or *gurges* (rather than that of "mist, fog, vapor") were established for the subject of verse 6, then both this and the intervening clause (about man's not yet tilling) would seem to have to be connected with the earlier *ki* clause: "because God had not yet rained upon the earth". And in that case verse 6 would have to be interpreted as a reference to the primeval cosmic condition described in Gen., i. 7a, and 9, when rain fell not and vegetation was impossible because the earth's surface was as yet unsolidified.⁴

⁴ This interpretation is favored by Jahn (*In Pent.*, Migne, col. 166): "gurges

The present writer inclines provisionally to follow the Hebrew reading. What then is the sense underlying Gen., ii. 6? In this whole transition section the hagiographer emphasizes the fact that in its primitive condition the world was indeed azoic (lifeless), and in no condition to support vegetable, much less animal creatures. The point made is that man was not co-created with the world, but came into being only later when the earth was fit for his habitation. The azoic age, geologically marked by igneous rock, was a period when the earth's crust had just begun to solidify, but was as yet too heated to permit of water's sensible presence on its surface, and the existence of vegetable or animal life was thereby precluded. As, according to scientific theory, the globe gradually cooled off, the water vapor in the air would condense into one vast veil of cloud, mist, and fog, enveloping the whole earth and but dimly permitting the light of the sun to pass through. This, then, might well be the cosmogenetic period characterized in Gen., ii. 6, by the "mist which arose from the earth and watered all the surface of the land." Geologically it would be the carboniferous period, immediately preceding man's advent, when the mighty tree-ferns flourished in the warm humid dim atmosphere beneath the earth-surrounding veil of clouds and fog. Rains would of course then be pouring incessantly upon the luxuriant vegetation, and this itself, in the water or on the land, would be absorbing the excess of carbon dioxide, and thus in its turn preparing the earth for the presence of animal life.

Sometimes hasty readers, in skimming through the second chapter of Genesis, connect the natural phenomenon related in Gen., ii. 6 (A spring rose out of the earth watering all the surface of the earth), with the geographical notice regarding Paradise given in Gen., ii. 10: "A river went out of Eden to water the garden, which from thence is divided into four heads . . ." In no interpretation do these two statements refer to the same thing.

THE THEOPHILUS OF THE LUKAN WRITINGS

(LUKE, I. 3; ACTS, I. 1)

Query: Is it probable that St. Luke, in addressing his Gospel and the Acts of the Apostles to Theophilus, used this name (meaning "friend of God") to

vel inundatio, puta abyssus illa primigenia aquarum, . . . irrigabat et tegebat totam terram." He characterizes as absurd the idea of a single spring watering the whole earth's surface.

designate, not a real personage of his time, but any and all earnest seekers of salvation in Christ?

Reply: The theory that the Theophilus of Luke, i. 3, and Acts, i. 1, is only a rhetorically fictitious addressee has few supporters nowadays. The following reasons support the opinion that Theophilus was a real person of St. Luke's time.

In Luke, i. 3, the Evangelist addresses Theophilus formally as *κράτιστος*—a title practically equivalent to the modern "Your Excellency" or "Your Honor". Twice elsewhere in his writings does St. Luke use this term, and each time it is applied to a person holding some official rank. Thus in Acts, xxiii. 26, the Roman tribune Claudius Lysias in charge of the Jerusalem garrison, in a letter to his superior, the Roman governor of Judea, addresses the latter with *κράτιστος* as a formal title. Similarly Tertullus, the spokesman for the Jerusalem delegation of plaintiffs against St. Paul, in his formal speech addresses the same governor as *κράτιστε* (Felix). St. Paul in his own plea later (Acts, xxvi. 25) uses the same title in respectfully addressing Festus, Felix's successor in office. It is certain that in Egypt this title was applied to the prefect (*δικαιοδότης*), whose jurisdiction extended to a whole province, or to the subprefects (*ἐπιστρατηγοί*) of any of the three districts. One concludes from this that, since *κράτιστος* was a technical honorific title restricted to persons of certain official rank, St. Luke could scarcely have fittingly used it to address a hypothetical group of divers social ranks.

But who, then, was this Theophilus? From his name and title he would seem to have been a non-Jew, with at least the rank of *eques* (knight) in the Roman social order. Zahn conjectures that he was not yet a Christian at the time that St. Luke's Gospel was dedicated to him (about 60-63), because the Evangelist in the prologue still addresses him with a formal title, whilst the Christians amongst themselves used only the common appellation, "Brother". In the opening line of the Acts, written later, that earlier title is omitted.

Was Theophilus' home Antioch or Rome? He is certainly not familiar with the localities of minor Jewish importance in Palestine. For St. Luke is careful to explain the whereabouts, etc., of Nazareth, Bethlehem, Capharnaum, Naïn, etc. (Luke, i. 26, 39;

ii. 4; iv. 31; vii. 11; Acts, ix. 38). No such explanations seem necessary for the smaller Italian places like Syracuse, Rhegium, Puteoli, Forum Appii, Tres Tabernæ (Acts, xxviii. 12-15).

Of interest in this connection is the mention in the Clementine *Recognitiones* (lib. X, cap. 71)¹ of a Theophilus of Antioch,² who early became a convert to Christianity and turned his magnificent house into a church wherein a *cathedra episcopalis* was erected for St. Peter's use (about 36?). But the main difficulty militating against identifying this Theophilus with the addressee of the Lukan writings, is that the Lukan Theophilus seems to have been but a recent convert (note the *κατηχήθης* of Luke, i. 4) about the time the Gospel was addressed to him. Thus, he might have been a fruit of St. Paul's two-year missionary activity at Rome spoken of in Acts, xxviii. 30-31. On the other hand, St. Peter was succeeded in the *cathedra* at Antioch in the year 42 by Evodius—which would demand that Theophilus' conversion would be set much earlier.

However, the aorist *κατηχήθης* in Luke, i. 4, is not specific enough in its time implication to establish for certain the conclusion drawn therefrom that Theophilus' instruction in Christianity was necessarily of recent occurrence at the time of the Gospel's composition. Indeed, one would not be surprised to find St. Luke, himself a citizen of Antioch and surely well acquainted with that city's leading Christians, dedicating his writings concerning the life and works of Christ and of His ambassadors to an old believer who had shown such favor towards the Church, and who had already in his early days been well instructed by the apostolic oral catechesis, but who had never yet had available a *written* account of the origins of Christian teaching. Of course St. Luke's dedication of his writings to Theophilus no more precludes their being really addressed to all Christians, and particularly to the Pauline converts, than the dedication of a modern book to some particular friend excludes the rest of the reading public.

J. SIMON, O.S.M., S.T.B.

¹ The following is Migne's Latin text of this passage: "Tantam itaque Spiritus Sanctus in illa die gratiam suæ virtutis ostendit, ut omnes a minimo usque ad maximum una voce confiterentur Dominum; et, ne multis immorer, intra septem dies plusquam decem millia hominum credentes Deo baptizati sunt et sanctificatione consecrati, ita ut omni aviditatis desiderio Theophilus, qui erat cunctis potentibus in civitate sublimior, domus suæ ingentem basilicam ecclesiæ nomine consecraret, qua Petro apostolo constituta est ab omni populo cathedra, et omnis multitudo quotidie ad audiendum verbum conveniens credebatur sanæ doctrinæ quam sanitatum efficacitas affirmabat."

² Not to be confused with the later Theophilus, Bishop of Antioch, of about 170-180.

DEVOTIONAL STUDIES OF THE SACRAMENTS

By DOM ERNEST GRAF, O.S.B.

The Sacrament of Extreme Unction

The mere mention of Extreme Unction inspires some persons with fear and awe. They are so accustomed to connect this sacrament with the idea of death! Just as some simple country people look upon the visit of the medical man as a sure sign that the sick man is going to die, these people fancy that Extreme Unction is the end of all things, in so far as this life is concerned. It is true that this sacrament was instituted by our Lord to help man in the last stages of his earthly existence, but there could be no more regrettable error than to imagine that such is its only purpose. If what is going to be said in the following pages does anything to "popularize" this sacrament, were it only to the very smallest extent, it will be a great gain to the faithful.

I. THE PHYSICAL EFFECTS OF EXTREME UNCTION

St. James is our chief authority on the nature of Extreme Unction: "Is any man sick among you? Let him bring in the priests of the church and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick man: and the Lord shall raise him up." These words of the Apostle are very explicit, and most emphatically assert that one of the direct and immediate benefits of the Sacrament of Extreme Unction is bodily refreshment in the last illness, or even at times a restoration to full health and vigor. In fact, this purely material effect of the sacrament is the sign and symbol of the far greater and more important effect which is wrought in the soul of the sick man. Though only a secondary effect of the sacrament, physical refreshment or healing is none the less a *direct* one, which our Lord had in view when He instituted it.

It may be objected at once that this physical effect is not always produced. We often see men receive Extreme Unction without apparent effect upon their body. This difficulty is easily solved if we consider that restoration to health, though a *direct* effect of the sacrament, is only a *secondary* one. The *primary* end of Ex-

treme Unction is the conferring of grace and the removal of sin and its effects. Physical health is given only when it is helpful towards the chief end of the sacrament, because these two ends may be mutually exclusive. We need not be astonished if at times the physical effects of Extreme Unction are not apparent, all the more so since the causality of the sacrament in respect of bodily health is exclusively dependent on the will of God. But the very grace that is given to the soul, the enlightenment of the mind and the strengthening of the will of the sick man, cannot fail to react favorably upon his body, especially as bodily infirmity is but the consequence and punishment of sin.

According to the Council of Trent the secondary effect of Extreme Unction depends upon the dispositions, not of the recipient alone, but even of the minister. "If in these days the sick receive bodily health more rarely, it is not the fault of the sacrament. Rather must we believe that it is the result of the weak faith of many of those who are anointed, or of the ministers of the sacrament. For the Evangelist bears testimony that the Lord did not work many miracles among his own people '*on account of their unbelief*'" (*Catech. Rom.*, cap. I, q. 16). Yet another reason is assigned by the Council (cap. I, q. 7): "It may also rightly be said that, since the Christian religion has now struck deeper roots in the minds of men, it has less need of miracles than in the beginning of the Church."

However, we should not conclude from these last words that the restoration of a sick man to health, by means of the Sacrament of Extreme Unction, is strictly speaking a miracle, since it is one of its normal, though not necessary and infallible effects.

We may then infer that restoration to health is not properly and strictly a sacramental effect—for all such effects are produced infallibly (*ex opere operato*) and independently of the minister of the sacrament. We should, therefore, look upon the physical comfort which we hope to derive from this sacrament as an effect of the loving kindness of God, who, not content with cleansing and comforting the soul, also strengthens and refreshes a body in the throes of acute suffering or worn out by a lingering illness. Hence the Roman Catechism (cap. I, q. 7) observes that the form of this sacrament is not "assertive" but "deprecativ": in other words, it

is a prayer that "we may obtain from God that which the sacrament does not always and invariably produce."

The learned author of the article on Extreme Unction in the Catholic Encyclopedia (V, 726) remarks that "down to the twelfth century in the Western Church the practice was to give the unction freely to all (except public penitents) who were suffering from any serious illness, without waiting to decide whether the danger of death was imminent. During the twelfth and thirteenth century the sacrament came to be regarded by many as intended only for the dying." On the other hand, "the Orthodox Church is responsible for a widespread abuse of the opposite kind, which allows the *euchelaion* (εὐχέλαιον) to be given to persons in perfect health as a complement of Penance and a preparation for Holy Communion" (op. cit., V, 727).

We should not hesitate to ask for this sacrament as soon as we are seriously ill or exhort others to receive it when they are in the same condition. One reason why the physical effects of Extreme Unction are less frequently seen is precisely that the sacrament has been administered too late: it has not had a chance! On the other hand, the joy and peace that one sees so frequently depicted on the faces of the sick, and their obvious, if only temporary revival, are assuredly the fruit of this sacrament. To shrink from it with a superstitious terror, as if its reception were the severing of the last links with life, is to frustrate our Lord's designs. Let us get rid of the idea, entertained even by some few theologians, that Extreme Unction is a sacrament of the dying. It is most emphatically a sacrament of the living, one of its ends being the restoration of the health and vigor of the body, if it so be that God judges it expedient for the soul. The Apostle does not say: "Is anyone dying?" but: "Is any man sick among you? Let him bring in the priests of the church and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick man; and the Lord shall raise him up; and if he be in sins they shall be forgiven him" (James, v. 14, 15).

II. THE CHIEF EFFECT OF THE SACRAMENT OF EXTREME UNCTION

Theological teaching concerning the nature of the effects of the

Sacrament of Extreme Unction is not yet altogether beyond the stage of controversy or speculation. Theologians do not agree among themselves as to what constitutes the chief end for which this sacrament has been instituted. Two things, however, are clear: Extreme Unction is not instituted for the remission of mortal sin (at least not immediately), but it does give sanctifying grace, the result of which is a strengthening of the soul and a cleansing of the traces left by past mortal or venial sins.

Some theologians have maintained that this sacrament was instituted as a remedy against venial sin, so that the soul might be wholly purified at the last moments of man's earthly life. But no mention of this is made in the text of St. James. Besides there are many other ways in which venial sin is taken away. No doubt the sacrament does take away venial sin, but it does so because any fresh influx of sanctifying grace has this result.

What was then the chief and immediate purpose of our Lord when He instituted this sacrament—in other words, what is its sacramental grace? Benedict XIV (*De Synod. Diœc.*, lib. VIII, cap. 7), speaking of the various opinions of theologians, makes the pertinent remark that "the Scholastics investigate with more curiosity than usefulness which of the effects of Extreme Unction enumerated by the Council of Trent is to be called the proper and primary one, and they are divided in their opinions."

The opinion which is most probable is that the chief and primary effect of Extreme Unction consists in the sick man being so comforted and strengthened that he is able to meet the difficulties and trials which assail man in the last stages of his earthly life. According to St. Thomas, "the chief purpose of this sacrament is the remission of the *relics* of sin, and consequently even of sin itself, if it be found in the soul."

What are the relics of sin? They are nothing else than a certain spiritual weakness or debility which is left in the soul as a result of original or actual sin, thus preventing man from exerting "all his energy in the acts of the life of grace and glory." These relics of sin, however, are not the dispositions left in the soul as the effects of actual sin—which are really like habits in their initial stages—but a certain spiritual debility. If this debility is removed, even though these same habits and dispositions should remain, the

soul is less bent toward sin (*Suppl.*, q. XXX, a. 1). Needless to say, though the relics of sin are not the same thing as sin itself, they nevertheless have with the latter a necessary and most intimate connection.

III. EXTREME UNCTION AND THE REMISSION OF MORTAL SIN

The supreme value of Extreme Unction is found in the fact that it can cleanse the soul even from mortal sin: "And if he be in sins, they shall be forgiven him" (James, v. 15). The Apostle does not make any distinction between mortal and venial sin. That he must have meant mortal sins, may be implied from the fact that he would scarcely have spoken thus, if he had only had in mind venial sin, since he knew perfectly well that no man can live for any length of time without committing some venial sins. It may be taken for granted that there is always upon the soul the burden of some venial sin, so that the conditional "if he be in sins" would scarcely be justified if there were only question of such sins. St. Thomas remarks that no sacrament has been instituted against venial sin.

Again Holy Scripture, when speaking of sin, practically always takes the word in its strict sense. Properly speaking, only mortal sin fulfills the conditions of sin such as they are described in our Sacred Books. Wherever we find an enumeration or description of sins (e.g., in Rom., i), it is mortal sin that is meant. When our Lord gave His disciples power to forgive sin, He made no distinction between mortal and venial sin: "Whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained" (John, xx. 23). Catholic teaching holds that Penance is the divinely instituted means by which we may obtain the remission of the grievous sins we may have committed after Baptism. But Extreme Unction also may take them away. It does this, however, not *primarily*, yet *directly*—not merely indirectly, as is sometimes the case in the other sacraments of the living. Pope Benedict XIV (*De Synod. Diæc.*, lib. VIII, cap. 7) says: "Theologians admit practically with unanimity that at times mortal sins are remitted in virtue of this sacrament."

If we translate the Greek text of St. James literally, it reads thus: "And even if he be in a state of sin, it shall be forgiven him"

(καὶν ἁμαρτίας ἢ πεποιηκός, the perfect participle according to the genius of the Greek language signifying a state, or a condition that has lasted for some time). Therefore, even though the recipient be in a state of grievous sin—a state of which he is, however, not actually conscious—or if he has even imperfect contrition, Extreme Unction will directly expel sin and restore sanctifying grace. According to St. Thomas, there is a difference in the manner in which grace is restored through the Sacrament of Extreme Unction and the other sacraments of the living. In the case of the latter, sin is destroyed or expelled from the soul by the simple infusion of sanctifying grace, with which sin cannot co-exist in the same subject (in the same manner as darkness is expelled by the advent of light), provided that there is at least some return of the will to God. But in Extreme Unction something more takes place.

In answer to some objections in regard to the efficacy of the sacrament to remit sin both as to its guilt and the punishment due to it and even as to the relics of sin, St. Thomas says that Extreme Unction takes away sin as to all these things. For although sin, in so far as its guilt is concerned, is not forgiven without contrition, the efficacy of the grace given in this sacrament is such that the acts of man's free will in respect of his sins become acts of *contrition* (perfect contrition), that is, repentance *informed* by charity. The sacrament also diminishes the temporal punishment due to sin, but only as a consequence, inasmuch as it takes away weakness; for the same pain is more easily borne by one who is strong than by one who is weak.

In a word, Extreme Unction is a divinely instituted substitute for Confession, when that is impossible, and so a very real complement of the Sacrament of Penance.

In her charity the Church allows this sacrament to be received even under circumstances which, at first sight, appear to make its worthy reception impossible or at least improbable. Every practising Catholic has a right to this sacrament when he is in danger of death—even though he is unconscious and unable to ask for it. Bad Catholics, notorious sinners, may receive it also, provided there is some indication—be it ever so faint—that they are repentant. There is a greater chance of Extreme Unction being the means of

the salvation of a soul than the conditional absolution which a priest may impart to one who is known to be a Catholic, or is presumed to be one, when such a one is unable to speak. The reason is not far to seek. Since the Sacrament of Penance is in the nature of a judgment, the accusation of sins, or confession, is an integral part of the sacrament. This confession need not be a detailed one: it is enough in an extreme emergency that the Christian should give some external sign capable of being interpreted as an acknowledgment of his being a sinner. If he is utterly incapable of making any sign indicative of such an acknowledgment, the effect of Absolution must needs remain doubtful.

It is otherwise with Extreme Unction: this sacrament has not the nature of a judgment, yet one of its direct, though not principal effects is the remission of grievous sin. Thus, if a man is unconscious but has had some repentance of his sins before losing consciousness, or if he is conscious but unable to speak, he has every certainty of being restored to the friendship of God ere he appears before Him to be judged. May we all experience the truth of the beautiful prayer recited by the bishop at the consecration of the oil of the sick: "May everyone that is anointed with this holy ointment of a heavenly medicine find it a cause of health of mind and body, a deliverance from all sufferings and infirmities and from every illness of soul and body!"

ANSWERS TO QUESTIONS

COMMUNICATION OF CATHOLICS IN THE RELIGIOUS SERVICES OF NON-CATHOLICS

Question: A short time ago, the ministers had a general community gathering of all the church people of a town in our vicinity. The Catholics were invited to participate and also the priest. Being on Sunday morning, the Masses were said at an earlier hour in order to permit all to attend. The gathering took place in the Methodist church, and there the Catholic priest fell in line with the Lutheran, Presbyterian, Methodist and United Brethren ministers in giving a sermon to the people who had gathered. Of course, the priest had requested the Catholic people to attend. Now, I would like to ask whether the priest in question or rather his action as described should be considered as good, or indifferent, or bad.

SACERDOS.

Answer: The celebration here described seems to have been nothing else than a sectarian religious service, for a non-sectarian religious service for Catholics and various non-Catholics unitedly is a dogmatic impossibility. Canon 1258 states that it is unlawful for Catholics to assist actively or have part in the sacred rites of non-Catholics. Passive or mere material assistance may be tolerated for the sake of civil office or honor in the funerals, marriages and similar celebrations of non-Catholics, if there is a serious reason for attending them: if the gravity of the reason is doubtful, the bishop is to pass judgment whether there is sufficient reason to attend these services. In no case is even passive assistance permitted if there is danger of perversion or of scandal.

Neither in word nor in action may a Catholic adhere to the erroneous principle that one religion is as good as another, and that all lead to God. The Catholic faith suffers from religious services of the nature described by our correspondent, which naturally lead to indifferentism. The cases for which the law of the Church makes allowance and permits the presence of Catholics (*e. g.*, funerals, marriages) are occasions at which the purpose why the Catholic assists is clearly shown by his position (*e. g.*, as intimate friend, blood-relation, servant, etc.) of the non-Catholics. Even in these circumstances Catholics may not take an active part in the non-Catholic religious services.

SCHOOL COMMENCEMENTS IN PROTESTANT CHURCHES

Question: In the July issue of THE HOMILETIC AND PASTORAL REVIEW, you discuss the question of school commencement held in the Catholic churches. This

might be supplemented by the question, whether it is proper to have commencement exercises of public schools in Protestant churches. The commencements usually take place at the hour when Mass is said. What shall children and their parents do under such conditions? How can they get their diplomas if they are not present? Will children prefer to go to Mass or to commencement exercises held in Protestant churches under the guidance of Protestant preachers, and what impression will this make on the Catholic children?

PAROCHUS.

Answer: Our correspondent writes from one of the South-Western states where Catholics are few and scattered. In those places the non-Catholic denominations have a chance to ignore the just rights of their Catholic fellow-citizens, because they have the overwhelming pluralities of votes in the locality and perhaps in the state elections, and they see to it that men are elected who will let them have their way in ignoring certain rights of the Catholics. The public schools are not Protestant or Catholic; they belong to all citizens equally, and the commencement exercises of these schools do not belong to Protestant churches and ministers. If under our laws religion is kept absolutely separate from affairs of the government, government schools cannot have their commencements in a Methodist, Baptist, or any other church, without injuring the rights of other citizens who prefer not to be Methodists, Baptists, etc. Thousands of times the Catholics must hear the reproach of being intolerant, bigots and the like, because they endeavored to put down rebellion against the faith in Europe at a time when their faith was protected by the laws of those countries, so that the crime of the dissenters was treason against both Church and State. It has been proved by experience in many an instance that, in the States of our Union where the adherents of non-Catholic denominations far outnumber the Catholics, the latter are molested and hindered, not only in the free and unhampered exercise of their religion, but also in the enjoyment of their civil rights—in fact, they are not treated as citizens of equal rights.

Our correspondent says, in the course of the letter from which we have quoted the above question, that priest and Catholic people are helpless in those places: they do not dare to protest because their lot will be made more unbearable, and he thinks that the Catholics of other states where they are more numerous, and where their ballot counts, should protest and endeavor to create public opinion

against the unjust discrimination against Catholics. That has been done and is done continually, but it seems to have little or no effect. Educators have often expressed the opinion that the progress in the education of the masses of our people would eventually wipe out all bigotry and discrimination of the citizens of one faith against the citizens of another faith. However, the actual facts do not bear out the hope that that desirable result of education will be realized. Our country is dotted with grand school buildings—not only of public grammar schools but also of high schools—from the Atlantic to the Pacific Ocean and from the Canadian border to the Gulf of Mexico, so that the citizens have better opportunities for education than any country in the world, yet bigotry seems to be as strong as in the early days of the history of the United States. Naturally so, because it all depends on the persons who do the educating. There are too many teachers in our public schools who have no idea of the nature and spirit of the American Constitution, and are fossils of bygone centuries, and they are the ones who perpetuate the religious strife of the days of the Reformation.

BLESSING OF BAPTISMAL WATER ON VIGIL OF PENTECOST

Question: Does the common practice in a diocese not to bless baptismal water on the Vigil of Pentecost but only once a year, on Holy Saturday, excuse from the obligation? In past years this blessing was marked in the *Ordo* as “*de praecepto*,” but this year there is nothing said about it, possibly because it is not observed.

NEO-PAROCHUS.

Answer: We have discussed this question in a former issue of the REVIEW. There is no uncertainty about the obligation to bless the baptismal water on both Holy Saturday and on the Vigil of Pentecost, because the laws of the liturgy state that it must be done in all churches which are entitled to a baptismal font. The Sacred Congregation of Rites, December 7, 1814, and April 13, 1874 (*Decreta Authentica S.R.C.*, nn. 2828, 3331) has denounced the contrary custom as an abuse. The Church does not permit the introduction of customs against the laws of the sacred liturgy or against the Decrees of the Sacred Congregation of Rites (cfr. Decree of Sacred Congregation of Rites, August 27, 1836, *Decreta Authentica S.R.C.*, n. 2745).

THE REAL PRESENCE AND THE SECOND ABLUTION IN MASS

Question: Does the Real Presence always cease in the Mass at the second ablution? Several rubricists supplement the rubric of the Mass for the second ablution by adding that more water should be poured into the chalice than wine. Wapelhorst (Einsidlæ, 1887, n. 65) gives a reason for the larger quantity of water in the following footnote: "Nam communior est opinio, vel unicam guttam vini consecrati permixtam cum qualibet magna quantitate vini, saltem ejusdem speciei, non amittere consecrationem (secus si misceatur cum majore quantitate diversi liquoris); sic plus aquæ quam vini sumendo vitatur periculum abstergendi species consecratas cum purificatorio" (Tonellius, juxta Lugo, S. Lig., etc. apud Schober, p. 104).

Pesch (Tom. VI, pars I, 312, n. 721) seems to favor this opinion of Wapelhorst. He writes: "Scholion 2. De mixtione specierum cum materia non consecrata: Hæc statuuntur a theologis: (a) Si vinum non consecratum consecrato admisceatur, non desinit esse Christus sub speciebus vini consecrati, quia non destruitur signum sacramentale a Christo institutum, sed solum cum alia re ita misceatur, ut ab ea non possit distingui, sicut etiam hostiæ consecratæ a non consecratis non distinguuntur. Ita sentiendum videtur non obstante contraria doctrina S. Thomæ (3, q. 77, a. 8) quam Toletus et alii in commentariis refutant. Huc pertinent verba Innocentii III: 'Si post calicis consecrationem aliud vinum mittatur in calicem, illud quidem non transit in sanguinem nec sanguini commisceatur, sed accidentibus prioris vini commistum corpori, quod sub iis latet, undique circumfunditur, non madidans circumfusus' (Decretales Greg. IX, cc. 6 & 1, lib. III, tit. 41)."

St. Thomas does not seem to agree with Pesch. I quote from the edition of Barri-Ducus, Ludovicus Guerin, editor, 1873. Here are his words (Tom. VII, pars 3, q. 73, a. 8): "Ad tertium dicendum quod, sicut Innocentius III dicit in Decretali prædicta (quod habetur capite Cum Martha, De celebrat. missarum), si post consecrationem calicis aliud vinum mittatur in calicem, illud quidem non transit in sanguinem, neque sanguini commisceatur, sed accidentibus prioris vini commixtum, corpori quod sub eis latet undique circumfunditur, non madidans circumfusus. Quod quidem intelligendum est quando non fit tanta permixtio liquoris extranei, quod sanguis Christi desinat esse sub toto; tunc enim dicitur undique circumfundi, non quia tangat sanguinem Christi secundum ejus proprias dimensiones, sed secundum dimensiones sacramentales, sub quibus continetur. Nec est simile de aqua benedicta (1) quia illa benedictio nullam immutationem facit circa substantiam aquæ, sicut facit consecratio vini." The following footnote is added to this paragraph by the editor, but it does not appear in the excellent translation of the *Summa* by the Fathers of the English Dominican Province:

(1) Attamen etiam pro aqua benedicta probabilius videtur quod aqua adjuncta minor esse debeat quam aqua sancta, et quod si sancta adderetur major vel æqualis, neutra esset sancta. Quod et S. Bonaventura significat requirens (dist. 12, art. 2, q. 2) ut aqua non benedicta apponatur proportionaliter benedictæ.

Will you kindly give your opinion on this matter as a theological speculation and as a rule for practice? Even if Wapelhorst and Pesch are wrong, is it safe to say that their teaching is not *at least* solidly probable, and, in that case, should not the *pars tutor* be followed where there is a question of possible irreverence towards the Precious Blood? Should not the priest, therefore, hold this opinion as *practically* certain, and always be careful to take more water than wine in the second ablution of the Mass?

THEOLOGUS.

Answer: It seems to us that the addition of wine to the Precious Blood, whether in smaller or greater quantity than the consecrated wine, does not destroy the real presence of Christ in the consecrated species. His presence lasts as long as the appearance of the species lasts and, as far as is known, the essence of wine is the same in all the varieties and it cannot be said that the mixture of one variety with another changes the nature or essence of wine. If the mixture of a few drops of the Precious Blood and of (e. g.) a tablespoonful of common wine does not destroy the nature of the few drops (or rather the *accidentia*, for the essence has been changed by consecration), it seems that the small quantity of consecrated wine, no matter how much it is mixed up with unconsecrated wine, retains its consecration (cfr. Cappello, "De Sacramentis," I, n. 241). In accordance with this opinion, the priest is obliged to use much more water than wine in the second ablution, about twice as much water as wine, to make certain that the sacramental presence ceases. We would not urge the matter to the extent to which our correspondent does, saying that the priest is obliged to follow the *opinio tutior*, no matter which of the two opinions he holds, for, as far as we know, there is no obligation in this case to follow the safer opinion, conceding that both are probable as they seem to be. It is not a case in which there enters into the question another obligation besides the probable opinion—as for instance the obligation to confer the Sacraments validly, or when the certain and just rights of a third party are concerned, or when there is question of employing means necessary for one's eternal salvation.

ANTICIPATION OF RELIGIOUS VOWS

Question: A novice who had been admitted to the novitiate a month later than the other postulants (owing to absence for reason of illness) is to be admitted to the first profession of temporary vows with the other novices without having completed two years' novitiate called for by the Constitutions. Is the making of vows valid and licit?

Another Sister who had made the first temporary profession on August 4 in a Congregation whose constitutions demand that the first vows are taken for one year, then renewed for three years. She was admitted to the three years' temporary vows about a month before the first year's vows expired. Can she be admitted to perpetual vows three years after the making of the temporary vows? What is to be said of the validity of perpetual vows, if a Community has temporary vows after the novitiate for three years and then perpetual vows, if the perpetual vows are anticipated before the three years have expired?

CAPPELLANUS.

Answer: A novice who is admitted before the expiration of two years' novitiate makes valid profession if she has made at least one complete year of novitiate, unless the constitutions of the organization specify explicitly that two years' novitiate are required for valid profession of the first vows (cfr. Canon 555). Ordinarily, however, the admission to profession before the end of the two years is not permissible. The constitutions have to be consulted to ascertain who has the faculty to dispense with the precepts of the constitutions in particular cases, for the common law does not grant faculty to dispense from these precepts, but leaves that matter to be regulated by the respective constitutions. Some commentators (*e.g.*, Bradys) maintain that the superiors can dispense with the second year of novitiate; Schäfer is of the opinion that they cannot, unless the constitutions give them the faculty.

The renewal of temporary vows may be anticipated, but that anticipation may not be more than one month (cfr. Canon 577). The entire period between the first vows after the novitiate and the taking of perpetual vows must be at least three years (cfr. Canon 574), and no permission is granted by the Code to anticipate the time for the making of perpetual vows. Some Congregations have temporary vows for more than three years, in some of them the vows are made for a year at the time, while in others they are made yearly for the first three years and then for three more years. In all those religious organizations in which the constitutions prescribe more than three years' temporary vows, the first three years only are a necessary condition for validity (cfr. Canon 572, § 2), with the exception of the case in which the candidate for perpetual profession has not yet attained the twenty-first years of age which is essential for the making of perpetual vows.

STANISLAUS WOYWOD, O.F.M., LL.B.

SOME LETTERS AND COMMENTS. VI

By FRANCIS A. ERNEST

These letters recall to my mind many casual and serious instructions which my late uncle gave me, and for which he usually quoted the authority of his good friend and correspondent, the professor. I am surprised at myself now that I never made any really serious effort to ascertain the identity of the professor, whose name and location he was at considerable pains to conceal from me. He tried to teach me to cultivate the spirit and the habit of sound criticism. He wanted me always to see and to analyze the reasons for things, and to be like Horace's "nullius addictus jurare in verba magistri," but he himself seems not to have lived by his own directions to me. At least, I am tempted to believe that the professor's word, without his reasons, was usually authority enough for the good pastor, my lamented uncle. The following two letters have moved me to make this observation because they contain so much that was made familiar to me by my uncle's instructions and directions.

My dear Mac:—Thank you for your critical comments on my letters. I am glad to have you declare your honest agreement with my statements and opinions. Your suggestion with regard to teaching students, first of all, to study, is excellent, and actually anticipated my own views on this subject. I have heard professors declare and complain that their students did not know how to study. Perhaps they should already know how to study, but, if they do not yet know how to make the most of their mental faculties for classroom needs and purposes, the professor who finds them so deficient should at once proceed to teach them the best technique of studying. Some professors themselves probably do not know how to study, and are not able to teach their poor students the art of getting the best and most lasting results out of their labors. I wish I had been taught this art when my intellectual habits were being formed. It is difficult to correct such habits when they have become fixed by long use. The best thing is to begin right, and for this most of us need direction and coaching, but unfortunately this is something that is usually taken for granted. Boys are told to study this and that,

but they are supposed to know how to do their studying work. They are expected to know instinctively how to get the most out of their studying efforts, or they are supposed to find out for themselves. I have not hesitated to discuss such things in my class and to give my students some detailed and carefully defined directions, because I found most of them to be wasting time and efforts by a poor studying technique. For much of this technique I am actually indebted to you and to our discussion of this mental problem, but I have not mastered the technique for my own use, because I have had a set of bad habits to overcome—habits which are of very long standing and which I acquired together with such knowledge as I have assimilated in my years of studying and of teaching. *Adeo in teneris consuescere multum est!*

If I were asked to teach in the pre-collegiate course, I should stipulate to have at least the Latin and Greek and English in one class. Then, if you give me a decent number of hours in the classroom and make studying inevitable for the boys by proper discipline, I should be willing to assume full responsibility for the results. I should even be willing to take boys who have creditably finished six years of the common grade school. Professors love to shift much of their own responsibility for poor results on the grammar school—and perhaps not always altogether without justice. The boys that come up to the academic or college preparatory course do not always know as much English as they ought to know. The average boy does not know as much English grammar as he ought to know after a full course of eight years in the so-called grammar school. I should be willing to take a set of boys after the sixth grade and with them give an exhibition of what can be done in four years of serious academic drilling in Latin and Greek and English and mathematics. I should not expect them to come to me with any knowledge of technical grammar. These boys would be drilled in Latin, in the etymological forms and variations through the declensions and conjugations. They would have to memorize a good deal more than they are now memorizing in the entire academic and college courses. They would have to translate from Latin into English and from English into Latin—ditto Greek—until the etymological forms would be as familiar to them as their street slang. After four years of this kind of work, including syntax in Latin and at least all of

etymology in Greek, I should defy any professor to stump these scholars on grammar—on any grammar. And they would know more and better English, and have a finer ear and sense and feeling for English, than they could ever hope to get from a study of their mother tongue in college or university or any other fancy courses. They would have learned the finest samples of English prose and poetry by heart, until they would be saturated with the music of their language. They would also have to memorize some of the finest passages and sentences of the Bible. In this way they would get something to counteract the slang of the street and of the playground. Likewise, they would get some positive spiritual culture and have something to protect them against the debasing sentiments and influences that are being preached and exerted from the proverbial housetops—the movies and comics and other vile agencies. A good professor can teach sound religion and real spirituality in any class—even in the Latin and Greek classes and by means of the Classics—without the air of that professionalism which often lessens the force and the influence of the regular religious instruction. We have perhaps been having too much teaching of catechism and not enough teaching of religion. And yet our young students do not know as much of the dogmatic side of our holy religion as they ought to know. I would not have them know less, but more of it, whilst putting a good deal more stress on the practical side of religion and even on the emotional side of it than has been put on it. It is just here where a good professor, who illustrates by his unostentatious example what he teaches with much feeling, can do much to influence his students lastingly. Personality always goes for much in a teacher, but it counts for very much in a teacher who is trying to prepare boys and young men for a life-work of spirituality. If I may judge from rather superficial appearances, the subject of religion in our pre-seminary courses is not treated technically or theologically enough. The students do not know their catechism well enough, and what little knowledge of it they do learn is not sufficiently definite; they do not have a practical enough grasp or comprehension of it because the whole *rationale* of it—the beauty and power and sweetness of it—have not been made convincing and persuasive enough for their young minds and hearts.

It has been claimed that the study of the old Classics is bad for

the students aspiring to the priesthood, and that the Christian Fathers should be substituted for the pagan Classics. There have been hot controversies on this point, as you know, but the Church and the old Fathers themselves have always been for the old Classics because of their educational value. An efficient professor can fashion them into means for very effective moral teaching and for showing that the best pagan teaching has always been positive and nearly as exacting with regard to human conduct as revealed religion and the Catholic Church itself.

Some attempt of this kind was made by the professor who read Horace with us. He was intensely religious and also intensely classical. He knew how to vitalize for us Horace's best moral teachings, and at the same time he protected us against his occasional and insidious pagan sensualism. Among many passages, I still remember vividly almost every line of Ep. I, 2, and my old professor's comments on such lines as these :

*Rursum quid virtus et quid sapientia possit,
Utile proposuit nobis exemplar Ulysses;
Qui domitor Trojæ multorum providus urbes,
Et mores hominum inspexit; latumque per æquor,
Dum sibi, dum sociis reditum parat, aspera multa
Pertulit, adversis rerum immersabilis undis.
Sirenium voces et Circes pocula nosti,
Quæ si cum sociis stultus cupidusque bibisset,
Sub domina meretrice fuisset turpis et excors;
Vixisset canis immundus vel amica luto sus.
Nos numerus sumus et fruges consumere nati,
Sponsi Penelopes, nebulones, Alcinoique
In cute curanda plus æquo operata juventus;
Cui pulchrum fuit in medios dormire dies et
Ad strepitum citharæ cessantem ducere curam.
Ut jugulent homines surgunt de nocte latrones:
Ut teipsum serves, non expergisceris? Atqui
Si noles sanus, curres hydropicus; et ni
Posces ante diem librum cum lumine, si non
Intendes animum studiis rebusque honestis,
Invidia vel amore vigil torquebere.*

And our professor knew how to give a modern turn to these old lines and how to catch the English idiom for them. Take such a passage and compare it with modern literature and teaching and practice. You have here an overpoweringly convincing text for preaching a practical homily against laziness in all its forms and in support of the value of hard work in the classroom and out of it.

The student must, of course, thoroughly master the classical Latin form of such a passage and then translate it into idiomatic and current English, if at all possible in metrical form, and then study both by heart and repeat them until they become a part of his intellectual equipment. His full appreciation of such lines will best insure him against forgetting them.

The English classics are also full of stimulating and inspiring passages that are well worth memorizing. Such passages, in prose and poetry, memorized and repeated until thought and verbal form become grained in the mind, would give the students a feeling for good English and do more for them than any amount of theoretical instruction in grammar and in rhetoric, although the theory of both ought to be practically mastered much more fully than they are being mastered now. They are not being mastered at all under the prevailing system and method of instruction in these things.

In the course of a theological examination I happened recently to refer to a point of moral conduct in "Uncle Tom's Cabin." All the students had heard of the famous story; some of them had read it, and others even remembered the author's name. They remembered little else, though most of them had a faint remembrance of having studied it in the English Literature class. All of them had studied American and English literature, but not one of them could talk extemporaneously for five minutes on the subject in an interesting and entertaining way. I was disgusted and amazed and saddened. If the right system were adopted and handled intelligently, and vitalized by professors that know how to teach and are interested in their work, their students would pick up much real knowledge, not merely bits of information that are quickly forgotten again, but real and sticking knowledge of American and English classics and authors, their teachings and their influence. Incidentally they would learn to become effective teachers themselves for the good of the Church and for the great comfort of people that are eager to be taught religion. They would learn how to handle human interest stories in the classroom and in the pulpit. Their sermon audiences would increase in size and they would surely exhibit their appreciation by attention and gratitude. As teachers of the young they would train up a generation with stronger religious feelings and convictions, with much more love for the Church, with more pride

in it, and with a faith that would express itself more definitely in divers ways. You see, my dear Mac, I am a bit of an enthusiast in this matter. One has to be an enthusiast to accomplish things. Without enthusiasm one would not care enough nor have the energy to keep on in the face of constant disappointment. Besides, others would not be moved and inspired by a man that lacks the conviction which runs over and manifests itself in hot enthusiasm.

The intensive study of the Classics would have still another result. You have heard of the new intelligence tests. There is something in these tests, so far as I am able to understand them. What its saner advocates claim for such tests is being substantiated, I believe, if they are properly applied and if the impossible is not expected of them. They are not infallible tests, nor are examinations unfailing tests, but the exacting study of the Classics would automatically eliminate the unfit. It would be a practical intelligence test. Any boy that could not keep step in the class parade would have to drop out of the procession. In some cases he would see his unfitness and eliminate himself, or he simply could not secure his passport to the next class. At present too many of the unfit are being shoved along from class to class, and prove bad risks later on. They have neither the energy nor the stamina nor the general qualifications of men that can keep up the mental and spiritual pace that we have a right to expect of a priest.

It seems to me that we—or whoever is responsible—are making a capital mistake, and that we are blind not to realize it. We must give our boys the education that will make them serious and holy priests. The serious mental discipline will do much towards this end. We must develop a first-class capacity or faculty of expression in our candidates for the priesthood. No better way of accomplishing this has yet been found than the drilling and study of the old Classics. The loud reading and much reading of Latin especially and the memorizing of the best prose and poetry will give them an ear for the language, and will also develop their ability to express themselves in Latin. Latin will not remain a dead language for them, as it is for so many priests who murder the rather plain Latin of the liturgy by their reading, and who, by the confession of many of them, find it too difficult for their understanding.

And what is even worse, they have no *ease* and grace in speaking

and writing their own English. They have not wrestled enough with it. They have not tried often enough nor hard enough to render some idiomatic classic phrase or passage into equally idiomatic and pregnant English. In consequence, their dynamic vocabulary always remains limited and weak, if not altogether boyish and uncultured. Philosophy in Latin is almost prohibitive for them. If they somehow squeeze their weary way through it, they never master it so as to translate it into trenchant English for everyday use and needs. Theology they find almost equally difficult. Under these conditions they acquire no love for such studies nor the habit of taking pains with them. Now, I do not mean to say that the intellectual side of a priest's training is the most important part of his education. It is not. The spiritual side is incomparably more important, but the spiritual side will suffer also, if the intellectual side is not built up seriously and thoroughly from the ground up.

And now I have said all that I am going to say for the present on this point. I am not talked out, but I have repeated myself so much and I am tired. Your advice to me to publish my views and observations in order to influence and to formulate academic and ecclesiastical public opinion is well meant, but futile. Other voices and pens, a good many of them, have exerted themselves before me, and things are still very much as they were. Some man that understands the case and has the intelligence and power for setting a pace and inaugurating some kind of reform must assume the leadership and blaze the way to better things for all of us. If you and I cannot do this ourselves, we can at least pray that God, in His love for His Church, will send us a man that can do it and has the courage for it.

CASUS MORALIS

Extreme Unction

By G. MURRAY, C.S.S.R.

A friend of mine, a priest of considerable theological knowledge, administered Extreme Unction on two occasions when I should have felt it my duty to withhold it. He anointed conditionally an unconscious man who had persistently refused, while in full possession of his senses, to make his peace with God. At the request of a consumptive whom he was attending, he repeated the anointing less than six weeks after the first administration of the Sacrament, even though there was no evident change for the worse in the patient's condition. Now I wish to know:

1. When should Extreme Unction be given conditionally?
2. When is it allowed to repeat the anointing?
3. What should be said of my friend's conduct?

Answers: 1. The general rule with regard to the conditional administration of Extreme Unction is this: When there is doubt about the existence of a condition whose presence is necessarily required for the validity of the Sacrament, the anointing is to be given on condition that the essential requisite is there. When the doubt concerns the existence of a disposition on which the fruitfulness of the Sacrament or the infusion of sanctifying grace depends, Extreme Unction is to be given absolutely. The reason for the latter part of the general rule is found in the doctrine of theologians on the revival of the Sacraments. Although the Church has never dealt with this point in any definition, it is commonly held that most of the Sacraments will produce grace after the obstacle that stood in its way at the time of their valid reception—that is, after mortal sin, not covered by an act of sorrow—has been removed by repentance. By some it is set down as certain that Extreme Unction will revive in that way; others consider it as merely probable. In any case, all admit that there is a fair chance of Extreme Unction, which has been validly conferred on a man in mortal sin, giving grace to his soul as soon as he makes

the act of sorrow—perfect sorrow, if he received the Sacrament sacrilegiously, or imperfect sorrow, if he was in good faith about it. Consequently, to give a sick person Extreme Unction on condition that he is fit to receive sanctifying grace might be, at times, tantamount to depriving him of his one hope of salvation.

In the light of this doctrine, the statement of Canon 942 presents a difficulty: "This Sacrament is not to be administered to those impenitent persons who contumaciously persist in evident mortal sin; if there is a doubt about this, it is to be given conditionally."

Some interpret the whole Canon to deal with the interior disposition needed for the fruitful reception of the Sacrament—v.g., the willingness to perform whatever duty is of obligation under pain of mortal sin. They have little trouble in explaining the first clause on the principle that the Sacraments are not to be given to those who are manifestly unworthy to receive them. On much the same ground, they justify the conditional administration allowed in the second clause (*i. e.*, to a man who probably refuses to break with grievous sin) on the condition that the patient is not an inveterate sinner, contumaciously persisting in manifest mortal sin. Even though, in an extremely rare case, a man were thus deprived of the possibility of the Sacrament reviving, his own evil disposition would be the only cause of his plight.

Other theologians (with Noldin III, n. 445) maintain that the entire Canon deals with intention, which is a condition necessary for validity. The manifestly impenitent have no desire whatever to receive the Sacrament, and, if it were administered to them, it would be null and void. When there is a doubt about a man's impenitence, there is a doubt also about his intention and, as a consequence, Extreme Unction must be conferred conditionally. On this explanation of the Canon, no modification need be introduced in the general rules hitherto held with regard to the conditional administration of a Sacrament.

2. The question of the repetition of Extreme Unction has always divided theologians. The three principal texts that must serve as our guides, are (1) the Council of Trent, Sess. XIV, c. 3: "If the sick recover after the reception of Extreme Unction, they may again be helped by means of this Sacrament when they relapse into a similar danger of death"; (2) the Roman Ritual, tit. V, c. 1, n. 14:

"This Sacrament is not to be repeated during the same illness, unless it be a protracted one, as when the sick person, after improving in health, relapses and is again in danger of death"; and (3) Canon 940, § 2: "This Sacrament is not to be repeated during the same illness unless the patient, already anointed, recovers and afterwards relapses into a new danger of death." With these pronouncements before us, we gather the following rules.

A man who at different times becomes seriously ill, may and must be anointed each time. If, during the same illness, a period of comparatively good health were enjoyed between two critical stages in the patient's condition, so that it could be said with truth that one danger had been passed and then a distinct danger encountered, Extreme Unction might be repeated even though the interval were brief. If it is not clear that there has been a change for the better in a patient's condition after his reception of Extreme Unction, the Sacrament may not be repeated until a considerable interval (say a month) has intervened. At first sight, this seems to run counter to the rule that Extreme Unction may not be repeated except in a distinct serious illness or in a distinct danger of death. Some find justification for it in the words of the Ritual, which they interpret to mean that during the course of a long illness, Extreme Unction may always be repeated (Genicot-Salzmans, n. 423). This interpretation is questionable, because the Ritual in the clause immediately following indicates what a protracted illness, in which the anointing may be repeated, really is (*viz.*, one in which the patient recovers and relapses). Others prefer to fall back on the authority of Benedict XIV, who in all cases of doubt advised a fresh anointing as more conformable to ancient church custom. Still others claim that, if the sick man lives on for a considerable time without any evident change for the worse, a doubt is cast on the validity of the first administration of the Sacrament, because it might be questioned whether the patient was really in danger of death at the time. Whatever ground we choose as warranting the repetition of Extreme Unction after a month's interval when there is solid probability that the first danger has passed, such a line of conduct may safely be followed.

3. Your friend's conduct in the first case is set down as probably licit by Ballerini-Palmieri (n. 32), Genicot-Salzmans (II, n. 423),

and apparently by Vermeersch (III, n. 662), who says that one who is unconscious is not evidently contumacious. The opposite view is held by such authorities as Noldin (III, n. 444), Aertnys-Damen (II, n. 547), Tanquerey (III, n. 654), Bucceroni (n. 754 *bis*) and others. They argue that there is no probable indication of the man's desire to be anointed. A middle course is held by Sabetti-Barrett (nn. 753-6), Lehmkuhl (II, n. 650) and others, who interpret the otherwise non-committal signs of the dying man and even his sighs as probable expressions of his intention to receive the Sacrament. There would seem then to be enough for the priest to work on, provided he took care to avoid scandal and the impression among the bystanders that a sacred rite was being desecrated and forced upon an unwilling subject.

In the case of a consumptive, all admit the lawfulness of administering Extreme Unction even when the danger of death is far from immediate. Such was the answer of the Sacred Congregation de Propaganda Fide, 20 Feb., 1801. If it were certain that there had been no improvement after the anointing, and that the patient was still in the same danger, the Sacrament could not be repeated. But it is practically impossible to be sure of such a thing in the case of a protracted illness. Therefore, the patient may be anointed a second time. Your friend then was right in repeating Extreme Unction under those circumstances after an interval of nearly six weeks.

COMMUNICATIONS FROM OUR READERS

School Commencement Held in Church

To the Editors, THE HOMILETIC AND PASTORAL REVIEW:

No one, I am sure, can fail to disapprove of "improper ceremonies" in a church, while at the same time we can readily grant the propriety of a "strictly religious service to which no reasonable objection can be raised" (THE HOMILETIC AND PASTORAL REVIEW, July, 1925, page 1107). Certainly there is much to be said in favor of doing away with the "worldly" sort of commencement exercises, and of ending the year as it began in the presence of the Central Mystery of our Faith.

However, shall we dismiss the purely academic commencement quite without a hearing on the single indictment of "worldliness?" Many of us, I believe, would be glad to hear some expressions of opinion on this point from Catholic educators.

In trying to combine an academic event with an act of solemn worship, do we not risk losing in both directions and gaining in none? Let us by all means emphasize the religious character of the Catholic school by an appropriate service at the close of the year—as a sermon, Solemn Mass, or Benediction. But I believe there is still much to be said in behalf of a distinct, purely academic exercise. Some traditional features, such as the "grandiloquent orations," four-act Shakespeare plays at 95 in the shade, all-comers' piano exhibitions, etc., need to be heavily pruned. But the commencement exercises, if skilfully managed, are a special opportunity to offer direct to the public those truths about Catholic High Schools, which Fr. Kirsch, in this same July number, rightly deems must be brought home to our Catholic people. Of sermons our people hear a-plenty. The commencement is one of the rare occasions when they can listen to a straight talk from a Catholic layman on educational matters; or, even if the speaker be a priest, he can use an informality of address which is hardly compatible with the limitations of a sermon. The layman's testimony to matters religious, delivered on a secular occasion, will tell. Some will recollect the impression made on our Catholic public by the exquisite homage to the Blessed Mother of God, given last year at the Trinity College Commencement by Chief Justice Stafford, of the District of Columbia. If all our commencements are to be confined to the sanctuary, such voices as Chief Justice Stafford's can less frequently be heard in behalf of lofty Catholic ideals.

Moreover, the school patrons and the public at large crave for a special demonstration of the visible fruits of the school year. The standing of the Catholic school is seen, not only in its close relation

to the hallowed mysteries of the Faith, but in its power—given by long hours of elaboration in a thousand elegancies and proprieties—to appear in a public function with a special dignity and grace. In a strictly academic exhibition the flowers are culled, as it were, from the year's gardening in mind and manners, and presented in a rich bouquet to the onlookers. But in a Church function, these results are lost in the general atmosphere of worship and reverence.

The purely religious commencement solves at one stroke a number of practical difficulties, such as preparation for examinations, hot weather, dearth of good speakers, or lack of musical or elocutional talent among the pupils. But are we not too readily letting slip, because of such accidental hindrances, a custom honored by long Catholic, as well as American tradition, and with it a real opportunity for enlightening the public in a way that cannot so readily be supplied during the school year? May it not be wiser, instead of abolishing the academic commencement, rather to simplify it, to humanize and modernize it, in accordance with local needs and local psychology? A properly managed commencement need not be a "worldly" event, it can serve to educate the community.

Again, in all our Catholic schools there is a certain proportion of non-Catholic students. These can with perfect fitness participate in the academic function, and do their part to lend luster to the school, and win appreciation for it among non-Catholics for its own intrinsic merits. But, if the school closing is confined to a religious service, not only are these pupils placed in an awkward relation to their Catholic fellow-students, but they are compelled to attend a "strictly religious" function. We complain if our Catholic students are obliged to go to Protestant churches to receive their diplomas. The cases are not quite parallel, but is it well even to appear to repay in kind?

JOHN LAFARGE, S.J.

ROMAN DOCUMENTS FOR THE MONTH

REPORT OF THE FINAL CANONIZATION CEREMONIES OF SIX SERVANTS OF GOD

The *Acta Apostolicæ Sedis*, June 1, 1925, report the final solemn act of canonization of St. Teresa of the Child Jesus, St. Peter Canisius, St. Mary Magdalene Postel, St. Magdalene Sophie Barat, St. John Baptist Vianney, and St. John Eudes. The memory of St. Teresa is to be kept by the Universal Church on September 30; that of St. Peter Canisius, *Doctor Ecclesiæ*, April 27; that of St. Mary Magdalene Postel on July 16; that of St. Magdalene Sophie Barat on May 25; that of St. John Baptist Vianney on August 4, and that of St. John Eudes on August 19 (*Acta Apostolicæ Sedis*, XVII, 209-225).

NEW PREFECTURE APOSTOLIC IN CHINA PLACED UNDER THE CARE OF THE SOCIETY OF THE DIVINE WORD

Part of the territory of the Vicariate Apostolic of Yenchowfu in China is separated and erected into a new Prefecture Apostolic and committed to the care of the Fathers of the Divine Word (*Litteræ Apostolicæ*, February 11, 1925; *Acta Apostolicæ Sedis*, XVII, 226).

BISHOP'S RIGHT TO THE SERVICE OF TWO CANONS IN ECCLESIASTICAL MINISTRY AND SERVICE OF THE DIOCESE

Doubt arose whether Canon 412 entitles the bishop to the service of two Canons of the Cathedral Chapter on occasions on which the bishop is invited to perform certain functions in churches of his diocese which are not strictly speaking episcopal functions (*e. g.*, Solemn General Communion, baptism, marriage). The Sacred Congregation of the Council answers that, when the bishop performs these functions as pastor of the diocese, though they are not strictly speaking episcopal functions, he is entitled to the assistance of the two Canons (February 9, 1924; *Acta Ap. Sedis*, XVII, 245).

CAUSE OF BEATIFICATION OF COREAN MARTYRS

The cause of beatification of Bishop Lawrence Imbert and eighty-one other martyrs of the missions in Corea is under discussion at

the Sacred Congregation of Rites. The question whether the martyrdom of these servants of God and the miracles wrought at their intercession has been sufficiently proved was proposed in the general session of the Sacred Congregation, March 18, 1924. The Supreme Pontiff received the vote and report of the Sacred Congregation, and, as is the usual custom, took time for approval of the vote of the Congregation, asking that supplications be made to obtain God's guidance in the matter. Finally, May 9, 1925, he issued the decree to the effect that the cause of martyrdom of seventy-nine of the servants of God has been established, and that their cause may further proceed. As to three of the eighty-two persons, he requests that their cause be delayed and further proofs be furnished (*Acta Ap. Sedis*, XVII, 262).

KISSING OF THE RING OF THE BISHOP BY PERSONS WHO RECEIVE HOLY COMMUNION FROM HIS HAND

The Sacred Congregation of Rites was asked to decide whether, according to the *Cæreminiale Episcoporum* (lib. II, c. xxix, n. 5), the bishop must give the hand or ring to kiss before persons receive Holy Communion from him. The Sacred Congregation answers that it is left to the discretion of the bishop (May 8, 1925; *Acta Ap. Sedis*, XVII, 265).

GAINING OF THE JUBILEE FOR THE POOR SOULS

The Holy See has been requested to grant to persons who live at Rome, or who went there to gain the Jubilee Indulgence, the favor that they may, after having once gained the Jubilee Indulgence, be permitted to gain it repeatedly for the benefit of the souls in purgatory by visiting one only of the four Basilicas; and that the pilgrims may gain it after the return to their homes as often as they make four visits to their parochial church, complying with the other conditions. The Supreme Pontiff, Pope Pius XI, grants the favor as requested for this year only (Sacred Penitentiary, March 25, 1925; *Acta Ap. Sedis*, XVII, 266).

CONCORDAT BETWEEN THE HOLY SEE AND THE REPUBLIC OF POLAND

The document is published in the *Acta Apostolicæ Sedis*, June 2,

1925, the day on which the agreement between the plenipotentaries of the Holy See and of the Republic of Poland was ratified at Warsaw by the Apostolic See through the Nuntio to Poland and by Poland through the Minister of Foreign Affairs. The agreement guarantees the free exercise of the Catholic religion and freedom of the Church to live and act according to the rules of Canon Law in all affairs proper to the Church. Provisions are made for friendly settlement of matters which interest both the Church and State. The erection, maintenance and government of bishoprics, seminaries, parishes, schools, religious houses, etc., are provided for. The election of the archbishops and bishops pertains to the Holy See, but, before the Holy See nominates them, it shall inform the President of the Republic of the intended choice in order to ascertain whether there are any political reasons against the choice. The legal ecclesiastical persons, as pointed out by Canon Law, are recognized by the State and also their right to hold title to and acquire and use property, movable and immovable. Special agreements are made as to the amount of real estate to be held by individual ecclesiastical persons or bodies (*Acta Ap. Sedis*, XVII, 273-287).

STANISLAUS WOYWOD, O.F.M., LL.B.

Homiletic Part

Sermon Material for the Month of September

EIGHTEENTH SUNDAY AFTER PENTECOST

The Social Menace of Blasphemy

By THOMAS M. SCHWERTNER, O.P., S.T.L.R.

"And behold some of the Scribes said within themselves: 'He blasphemeth' (Matt., ix. 3).

INTRODUCTION: The contrast between the welcome extended to Jesus by the people and the attitude of the Scribes towards Him.

I. Blasphemy corrodes the faith and love of the people.

II. It is punished here with oblivion and hereafter with eternal flames.

III. It continues its nefarious work after the death of the blasphemer.

Almost every act of our Saviour's life, even those that brought bodily healing to the afflicted, served only to elicit the malice and hatred of His enemies. St. Matthew tells us that, when Jesus came "into His own city" after having performed many miracles elsewhere immediately before, He was welcomed right gladly by the people. So confident were they of His goodness and power that they brought Him a man sick with the palsy. And forthwith Our Saviour, having forgiven him his sins, restored him to health and vigor. Immediately the Scribes and Pharisees, after having revolved with evident satisfaction evil thoughts in their hearts, broke forth in the words: "He blasphemeth." It is easy to imagine what a jarring note this introduced into the chorus of the people's thanksgiving for the man's cure.

THE CORRODING EFFECT OF BLASPHEMY ON SOCIETY

The story of Christ's loving kindness, and its perpetuation in the world until the end of time through His Church, is so well and universally known that there are millions upon millions who break forth in thanksgiving to Him for the gift of faith and its conse-

quent blessings. But, just as in the long ago, today too there are men who are scandalized in their hearts not only by the recital of Christ's story—which is the undying preaching of the unadulterated word of the Gospel—but also by the spiritual benefits He continues to bestow in the midst of men through the sacraments and sacramentals. Like the Scribes of old, men today blaspheme God by saying evil things about Christ and His Church, by ascribing unworthy motives to Him and His Church, by putting sinister interpretations and rationalistic explanations upon His actions and those of His Church. In this way they outrage the love and justice of God most heinously, for, as St. Thomas summarizing the teaching of the Scriptures and the Fathers states, blasphemy is the worst of all sins, because it strikes directly and formally at the attributes of God. Now, just because it is so shocking and startling a sin, it scandalizes the hearts of believing Christians. No extenuating circumstances, such as passion, surprise or nervousness, can be adduced to minimize its malice. It is inherently and coldbloodedly wicked. Because of the abundant signs of God's love about us on all sides, it is entirely uncalled for. Hence, it shocks the ears of the well-bred, and more particularly the ears of the simple faithful. When heard by the little ones of the Faith, blasphemy opens their eyes to a philosophy of life which in their innocence they never dreamed of. It sows in their souls the seeds of unbelief, because it teaches them to call into question God's love. And children understand love when they understand little else. Therefore, to teach them to make this natural sentiment of their hearts something scheming, self-interested or shrewd, is not only a sin against God, but also a sin against society. For if the little ones love not God, then most surely they cannot fully love their fellows, especially such as have offended them in anything. If their love of God becomes a cold, critical calculating thing, how can their hearts, short of a miracle, go out in unquestioning sympathy to their suffering fellows? Nothing eats so quickly—so like a fatal poison—into the social conscience as the sin of blasphemy. It contaminates at its very source that sentiment without whose operation this world could not continue long without revolutions. It is for this reason that, in the Christian ages, the sin of blasphemy was punished by imprisonment, by searing the

offender's lips and finally by death. The blasphemer was justly looked upon as the social canker he undoubtedly is.

BLASPHEMY IS PUNISHED EVEN IN THIS LIFE

When the Scribes accused our Saviour of blasphemy, our beloved Master passed lightly over the allegation and proceeded forthwith to cure the sick man. He hoped by His forbearance and loving kindness, as also by the show of a miracle, to reclaim the hardened Scribes. Later on He will utter His divine anathema on all those who scandalize the world by a brazen revolt against God within the sight and hearing of little ones. Of such He will say that they had better cast themselves into the depths of the sea with a millstone tied securely about their necks.

Just as our Saviour acts towards contemporary blasphemers. The vile things they utter against Him and His Church, will do no essential harm to religion, even though it may scandalize the weak members of the faith. His arm, however, will not be stopped from doing good by those who revile Him and His Spouse. But all these things are performed that blasphemers may be brought to a knowledge of the wickedness of their ways. Good things are multiplied on all sides, so that they may learn through the evidence of their senses, and despite the evil promptings of their rebellious hearts, that "God is love." If, however, they close their ears against the divine invitation to believe, if they shut their eyes against the multiple miracles of grace that happen constantly in the world, if they refuse to see the civilizing effect of the Catholic religion upon the world, and persist in going on with their injurious words against God and His Church, then even today the divine anathema of the Master will be fulfilled. For there is no person in this world who eventually is shunned so much as the contemptuous cynical blasphemer—the man who would take the sunlight of God's love out of this world and mar the beauty of God's action on the characters of men. The almighty arm of God is not called into requisition to sink into the depths of oblivion and social ostracism him who outrages the better feelings and the sacrosanct beliefs of men. For a moment the blasphemer—whom today we call the clever man, the critic, the reformer—may enjoy his little day upon the stage, strutting about in smug complacency to the plaudits of the unthinking.

But men soon tire of this empty show, sicken at this vain parade, and, seeing the shallowness of the blasphemer's charges and imprecations, consign him to the oblivion from which no show of bravado, no loud whimpering about injustice or undeserved martyrdom, can ever rescue him. And this is but a faint picture of the punishments which God has in store for him who, like Julian the Apostate, dies with imprecations against the Divinity on his lips. If the angels in the forecourts of heaven were punished eternally for an act of blasphemous rebellion against God, surely men who have risen against God with revolt in their hearts and on their lips will feel the full strength of His arm. For the inspired word is written: "Such as curse Him shall perish" (Ps. xxxviii. 22).

THE EVIL CONSEQUENCES OF BLASPHEMY SURVIVE THE BLASPHEMER

If the fate of the blasphemer during his lifetime is social oblivion, if his inheritance in the world to come is eternal death, then his memory amongst men after his going hence will be inglorious and reprobate. There is perhaps no more bitter thought to take with oneself to death than this, that as a consequence of one's words and actions unborn generations will be shorn of that happiness to which they have a right and should eagerly aspire—that myriads will be deprived of happiness through a loss of belief in God. The illumination which one's death agony brings puts things in their right focus, and hence many a man who has gone through life cocksure and complacent will realize, when indeed it is too late, that his life has been a failure and his labors have been in vain. What must torture the soul inexpressibly at that hour is the assurance that its evil influence will continue during the years to come. For this is one of the baneful effects of blasphemy that it has an unhappy faculty of repeating its havoc long after its author has fallen into dust. Not only does the bitter word of the blasphemer continue in its unholy mission of killing souls and thus bringing misery into men's lives, but his example is reënacted and repeated by his followers in every age as a boast, an invitation and a model. We know from history the dastardly acts of many blasphemers, whilst the memory of their good deeds has been allowed to die. The challenging conduct of an atheist, the sacrilegious words of a heretic, are

repeated for generations with unholy delight by those whose business it seems to be to turn men against their God. True indeed are the poet's words: "The evil that men do lives after them." Now, no one with a sense of social solidarity can take any consolation in such a thought and prospect. If men are anxious not to transmit to their children bodily disease or deformity, mental weakness or perversity, then surely they cannot desire to pass on something which will put them out of tune with the more reputable element of society—with those who wish to form, and succeeding in forming, character by submission to the wise laws of God. If we hear so much today about hygiene, eugenics, birth control and all the rest as a means of perpetuating a race of physically sound men, why should we not hear something about a concerted move to perpetuate a race of moral men? If we have introduced into our educational systems things which will safeguard health and, therefore, the future of the race, why not set our face resolutely against blasphemy which, whilst it may not directly ruin the body by disease, does none the less ruin the soul, usually with disastrous consequences to the body also? The social menace of blasphemy deserves to be kept vividly in mind precisely at this time when so much of the blasphemous literature of a past age is being reprinted, revamped and circulated in book form and magazine article—in an age when half-formed students trump up all kinds of sophistries and specious difficulties in an attempt to deny the love of God and His beneficent action in the world; an age when every social failure is allowed to vent his irreligious spleen against God and Church on platform, soapbox and rostrum. The nation in which a respect for God is destroyed through blasphemy, is headed for the rocks; a people in whom respect for law decays through a loss of that salutary fear of the God from whom all laws draw their sanction, has the pallor of moral death spread over its features.

Catholics oppose blasphemy primarily because it is a direct attack upon the majesty and goodness of God. In their eyes sin is the worst evil, and for that reason they set their face resolutely against blasphemy. For their consolation and encouragement, however, it may be well to remember that in opposing blasphemy they are contributing their share to the perpetuation of a race whose conscience and moral sense will be safe and solid. And perhaps some day even

irreligious and unbelieving men will come to understand that a war on blasphemy is one of the greatest social assets—one of the great social agencies for permanent reform of the individual and through him of society.

NINETEENTH SUNDAY AFTER PENTECOST

Marriage Indissoluble

By FRANCIS BLACKWELL, O.S.B.

"The kingdom of heaven is likened to a king, who made a marriage for his son"
(Matt., xxii, 2).

SYNOPSIS: I. God might have created all mankind as He created Adam and Eve, but, for His own glory, He chose that men should coöperate with Him in giving existence to beings who could know, love and serve Him in this world and be happy with Him forever in the next. So, human nature being twofold, He permits the material part—the body—to be bestowed by the parents, while He Himself creates the spiritual part—the soul—and infuses it into that material body.

II. Abuse of their privilege brought on men the punishment of the Flood. Long after the Flood, even Moses had to allow divorce because of the hardness of men's hearts. But Christ restored marriage to its primitive strictness and made it a sacrament.

III. A. Examination of Our Lord's doctrine about marriage reveals that He:

a. Denounces divorce;

b. Permits separation, but only for a grave reason.

B. Short exhortation to despise the low ideals of a pagan world, and to listen to St. Paul speaking of this "great mystery" of Christian marriage.

When God, my brethren, created the body of Adam from the slime of the earth, He breathed into him the breath of life, and gave him a spiritual soul. Then from Adam God formed the body of Eve and gave her too a living soul.

God might have created the whole human race in the same manner as He had created Adam and Eve; but, for His own greater glory, He chose otherwise. He blessed Adam and Eve, saying: "Increase and multiply," and He allowed them to become sharers with Him in a most noble work, yet subject always to His law. Human nature being twofold, material and spiritual, God permits

the material part—the body—to be bestowed by the parents; while He Himself creates the spiritual part—the soul—and infuses it into that material body.

What an astounding honor, that men and women should coöperate with God in giving existence to beings who can know, love and serve Him in this world and be happy with Him forever in the next!

But man abused this privilege, and flouted God's law; all flesh corrupted its way upon the earth, and at last drew down upon the human race the dreadful Deluge.

Even after the Flood, men came in time to disregard the end or object of marriage, the dictates of the law of nature and the regulations laid down by God. Moses was driven to grant divorce, lest men should murder their wives. Our Blessed Lord had to insist that marriage was not unrestricted, and was dissolved only by the death of one or other party.

THE DOCTRINE OF CHRISTIAN MARRIAGE

Christ's teaching on the subject of marriage is given in the Holy Gospel according to Saints Matthew, Mark and Luke. Saint Mark tells us that the Pharisees asked our Saviour the following question: "Is it lawful for a man to put away His wife?" Christ replied with another question: "What did Moses command you?" And they answered: "Moses permitted to write a bill of divorce and to put her away." Jesus then declares that the Mosaic sanction of divorce was due to "the hardness" of their hearts and was a departure from the primitive constitution of marriage: "But from the beginning God made them male and female. For this cause a man shall leave his father and mother and shall cleave to his wife, and they shall be two in one flesh. Therefore, now they are not two but one flesh. What therefore God hath joined together, let no man put asunder."

The disciples, struck by a teaching quite new to them, questioned the Master in private about His discourse; and, in reply, Our Blessed Lord lays down clearly what is to be henceforth the Christian law of marriage: "Whosoever shall put away his wife and marry another, committeth adultery against her. And if the wife shall put away her husband and be married to another, she committeth adultery." No exception is made. Christ sweeps away

divorce, and declares that Moses' permission of divorce to the Jews was only a concession to their hardness of heart.

The account given in Luke, xvi. 18, is equally clear and uncompromising as to the unlawfulness of divorce for any reason whatsoever: "Everyone that putteth away his wife and marrieth another committeth adultery, and he that marrieth her that is put away from her husband committeth adultery."

CHRIST TOLERATED SEPARATION, BUT NEVER DIVORCE

Two passages in St. Matthew might, on the face of it, seem to qualify the general statement given in St. Mark and St. Luke regarding the utter unlawfulness of divorce. But a careful examination of these passages would soon show that such is not the case.

In the first passage (Matt., xix. 9), our Lord utters these words: "And I say unto you that whosoever shall put away his wife, except it be for fornication, committeth adultery, and he that marrieth her that is put away committeth adultery." Here St. Matthew relates the same episode as St. Mark, the question of the Pharisees. Christ gives the same answer, referring to the primitive constitution of marriage and concluding with the words: "What God hath joined together, let no man put asunder."

The Evangelist describes the disciples as being astonished at a doctrine so new and unheard of. They say to Jesus: "If the case of a man with his wife be so, it is not expedient to marry." Yet our Saviour does not water down the words used at what was most probably the solemn moment when He made marriage a sacrament. He merely goes on to counsel voluntary chastity for the sake of the kingdom of heaven to those who can "take this word." So that evidently the clause, "except it be for fornication," permits not divorce but separation.

In the Sermon on the Mount, given in St. Matthew, v. 31-32, Christ is contrasting His doctrine with the Law of Moses and the current interpretation and application of that law: "It hath been said: Whosoever shall put away his wife, let him give her a bill of divorce. But I say unto you that whosoever shall put away his wife, excepting the cause of fornication, maketh her to commit adultery: and he that shall marry her that is put away committeth adultery." Now it is clear that Jesus is drawing a marked distinc-

tion between His own teaching and that of the Mosaic Law and the Jewish teachers. So that this passage cannot imply what Moses and the Jews allowed—toleration of divorce for adultery—but quite another thing; namely, that a man may separate from an unfaithful wife. Yet the man is reminded that, were he to separate from his wife for any other reason than because of her unfaithfulness, he would expose her to the danger of adultery and be responsible for her sin. After which statement our Lord declares that “He that shall marry her that is put away, committeth adultery.”

CATHOLICS SHOULD CHERISH THE SANCTITY OF MARRIAGE

We are living in an age, dear brethren, when “easy divorce” proves more attractive than ever to “easy virtue.” But, in whatever age we may live, God is not mocked and His words remain true. We have heard that, when our Lord was about to raise the natural contract of marriage to the supernatural and grace-giving dignity of a sacrament, he denounced divorce and affirmed that divorced persons who marry again in the lifetime of their spouses are, in His eyes, adulterers, and that those who marry them are equally adulterers. Such is the teaching of God, let the world say what it will.

Brethren, turn deaf ears to the lustful opinion of the world! Listen to Our Lord! Listen to His holy Apostle, St. Paul, setting forth the sacredness of Christian marriage, proclaiming marriage to be “a great mystery,” a type of the most spiritual, most sublime of all unions—the union of Christ with His Church—and a reflection of that union whereby men, being caught up into Christ, receive the communication of His Divine life and are transformed into His likeness: declaring that the husband should love his wife as Christ loves His Church, and the wife be subject to her husband as the Church is to Christ!

TWENTIETH SUNDAY AFTER PENTECOST

The True Physician

By JOHN H. CRAIG, A.B.

“Jesus saith to him: Go thy way, thy son liveth. The man believed the word which Jesus said to him, and went his way (John, iv. 50).”

- SYNOPSIS. I. *The spirit with which we hear the Sunday's Gospel.*
 II. *The reasons for these varying sentiments.*
 III. *Much of alleged ill-health is but base selfishness.*
 IV. *Confidence reposed in Hacks and Quacks.*
 V. *The Real Physician.*
 VI. *Let us seek Him as did the Roman Ruler.*

The healing of the Ruler's son related in today's Gospel, like the cleansing of the lepers (Luke, xvii. 11-19) and the restoration to life of the widow's son (Luke, vii. 11-16), has for many of us an unbounded interest. Other passages in the Gospel, on the contrary—such as the declarations that “no man can serve two masters” (Matt., vi. 24), “the children of the kingdom shall be cast out” (Matt., viii. 1-13), and “Give an account of your stewardship, for now thou canst be steward no longer” (Luke, xvi. 2)—many hear with secret displeasure. Still other passages—“So shall my heavenly Father do to you, if you forgive not every one his brother from your hearts” (Matt., xviii. 35), “Blessed are the meek,” “Blessed are the merciful” (Matt., v. 4, 7)—incline some to scorn rather than emulation.

And why is this? Because many of us think much of our body and little of our soul. Our health, our wealth, our comfort is the trinity many of us adore—and adore profoundly. Thoughts of ill-health, poverty, or self-denial chill us, and fill us with dread and loathing. In fact, the question of health is the all-absorbing thought of many. Not indeed that our health should be a matter of unconcern for us. No, for natural and divine law alike demand that we conserve our health with a proper diligence. But that many exaggerate the virtue of health-care into the vice of health-worship, is evidenced by the many cults which have been recently founded—cults which men and women enthusiastically embrace today, and scornfully repudiate tomorrow.

THE WORLD PITIES THE AFFLICTED, BUT DESPISES THE PSEUDO-INVALID

The world has pity, care, and a solace for the really afflicted of mind or body. But it has likewise a well-deserved contempt for those who, diseased neither in mind or body, pester their relations and torment every passer-by with an endless recital of their alleged

aches and pains. Nor will the world's sympathy later be extended to those now rejoicing in health, who are entering on a mad course of dissipation which will blast their remaining years with sickness and misery.

And are there many such? Yes, by the millions they can be counted, for there is not a city, a town, a village or a hamlet throughout our broad land but furnishes its full complement of joy-riders, jazz-dancers, and home-brewers, whose night-prowling inevitably end for many in only harrowing memories.

And the pity of it is that there are many men and women already in "the sere and yellow" of their lives who do these things—who frantically seek to hide their tell-tale years beneath a circus clown's paint or a silly flapper's abandon. For such the words of priest or physician are of no avail. St. Paul long ago described them: "Whose end is destruction; whose God is their belly; and whose glory is in their shame" (Phil., iii. 19).

And with the younger set the case is almost as hopeless. To these a mother's tears, a father's wrath, a sister's entreaties, a brother's remonstrance, and a friend's counsel are all alike—all despised. Such young men and women rush on in their mad career until their very nature revolts and avenges the outrages heaped upon it. Then, with health ruined, money squandered, opportunities lost, jeered at by former companions, such hide themselves in the family home, if they fortunately escape the restraint of a mad-house. Oh, the shame, the misery, the curse of a wayward son or daughter, to many a once honorable and happy family!

Then there are those other men and women—and even children—who persuade themselves they are sick, ill, afflicted, alleging ailments which have no existence and no name within the knowledge of learned and reputable medical men. But these self-styled and self-pitying invalids can give an existence and a name to their ills, and can argue and demonstrate their reality to the consternation and terror of those with whom they are in daily association. Such men and women keep up a constant turmoil in the home. Day and night they are complaining of a lack of sympathy and understanding. No one pleases them; nothing suits them; everybody is in league against them. They foster their alleged ills. They are jealous lest others confess symptoms similar to theirs. And the misery of it all is that

such persons are often actually immune from the common ills of humanity, but they are carriers of ills and diseases to others, whose constitution they undermine by vexation and worry.

NEUROTICS HUG THEIR IMAGINARY AILMENTS

Such persons are ever proclaiming their cure hopeless. Yet they hunt the newspaper advertisements for cure-alls, and pore over the feature pages of the Sunday Editions for medical treatises compiled by quacks. They greedily devour every other press-agent stuff. When they hear of some alleged newly discovered medicinal qualities in plants, properties in minerals, of a chemist compounding these qualities and properties for the healing of the race, they are all excitement and enthusiasm. When they read of some renowned, but unnamed or unlocated surgeon finding some heretofore unknown ductless gland, they are delighted—but not beyond words. They love to roll on their tongues the learned names from the Latin or Greek given to the alleged discoveries.

The incredulous smile of their poor, much-abused, and some day sadly-missed family physician at their unbounded admiration and praise for these new wizards, marks him an enemy of their perverted idea of scientific progress—a stupid member of a now useless profession, since the old talisman has been rediscovered, the panacea can be had and delivered to your door, postage prepaid.

Such people are not unlike the scrupulous of conscience. They are alike, inasmuch as the advice, direction, and skill of physician or priest are unavailing; alike also inasmuch as the one class would not desire to get well, whilst the other demand a personal miracle to assure them that the whole providence of God is centered in them to the exclusion of all else. They are alike finally inasmuch their compulsory notions and fixed ideas are neither compulsory nor fixed, but their whole beings are wrapped up in a miserable, changeful self-love, and a downright laziness that is proof against reproof or shame.

NEUROTICS SELDOM SEEK THE TRUE PHYSICIAN

Seldom do those self-pitying patients, who rave about their false chemists, wizards, talismans and panaceas, give thought to the Master Chemist, the Master Physician, the Great Lord God in whose

hands is the destiny of worlds. To Him, the incomparable Chemist, they prefer the charlatan; to Him, the unfailing Physician, they prefer—not even a reputable doctor, but a veritable mountebank.

Do they not know that it was He, the Great Lord God, who set the healing properties in the rocks and plants? That it was He who confided to the keeping of the heavens, the earth and the seas, forces so great and so farreaching that true students of the mysterious ways of God stand awed at their very threshold? That it is the height of temerity to rush headlong seeking these hidden ways as many have done with terrible cost to themselves and others? Such found the shadow and not the substance, the effect and not the cause, the creature and not the Creator. The source of all light and knowledge they found not, because their pride and arrogance blinded them.

That some astonishing secrets of nature have indeed been discovered, is but a manifestation of God's love for man. His external graces are ever active. Their very discoveries were open books for many scientists to read, but they read them not. "Pride ruled their will," and the adulation of the creature excluded the adoration of the Creator.

Yes, the body and its health and comforts are the all-absorbing thoughts of many. The soul and its health, value, and future seem to have no meaning for them. What should be their only ambition, is the least of their passions. They know much of health resorts, treatments, medicines and renowned physicians, but know little of the healthful environment of the church, the curative properties of self-denial, the restfulness of confession, the healing power of Him who had said: "Come to me all you who labor and are heavily burdened, and I will refresh you."

If the sick and maimed went to Jesus with the faith displayed by the Roman ruler of today's Gospel, much sorrow and misery would be spared them. For, even if it were His holy will that their affliction should continue after the natural means of cure had been exhausted, He would grant them that measure of fortitude which would make their every ache and pain a bountiful source of ever-multiplying supernatural merit. For, the Holy Spirit declared: "Afflicted in few things, in many they shall be rewarded: because

God hath tried them and found them worthy of Himself" (Wis., iii. 5).

If those who are now entering on a wild career of night life only sought Him, He would say: "My son, sow not evils in the furrows of injustice and thou shalt not reap them sevenfold" (Ecclus., vii. 3).

As to those perennials whose dead years litter the path of rosy youth in search of the Golden Apple, He would point out the lazarus-house "full of dead men's bones" (Matt. xxiii. 27). Would they heed? I fear not, for conscience in them is dead, and faith is driven from their soul. Yet God's grace has made of great sinners glorious saints.

But to the troubled caretaker of the make-believe sick, what may be said? Little indeed. Your trials are heroic, but persevere. God sees, and understands. And will He repay? Aye, to the last farthing. Be faithful still, for "a faithful friend is the medicine of life and immortality: and they that fear the Lord shall find Him" (Ecclus., vi. 15).

TWENTY-FIRST SUNDAY AFTER PENTECOST

The Duty of Forgiving and Pardoning

By FERDINAND HECKMANN, O.F.M.

"So also shall my heavenly Father do to you, if you forgive not every one his brother from your hearts" (Matt., xviii. 35).

SYNOPSIS. *Introduction: Our Divine Saviour has made merciful, forgiving love the supreme law of His Kingdom.*

I. There is nothing more sublime and ennobling in this world than merciful, forgiving love, for nothing makes man more like unto God who gave this law.

II. It is our duty as followers of Christ, who proclaimed this law anew, to forgive and pardon.

III. Why is this duty often not fulfilled?

IV. The reward of forgiving love.

Conclusion: He who does not observe this law will call himself in vain a follower of Christ and will await in vain His promises.

Our Divine Saviour has proclaimed merciful, forgiving love the supreme and fundamental law of His Kingdom. "A new commandment I give unto you: That you love one another, as I have loved

you, that you also love one another" (John, xiii. 34). From this law of love no one can be excluded; it must extend to friend and foe alike. This we are taught by the parable of the unmerciful servant in today's Gospel. Or what other meaning have the words of today's Gospel: "Shouldst not thou then have had compassion also on thy fellow servant, even as I had compassion on thee?" "You have heard that it hath been said, 'An eye for an eye and a tooth,' said our Divine Saviour to the Jews in the Sermon of the Mount. "But I say unto you: Love your enemies; do good to them that hate you; and pray for them that persecute and calumniate you; that you may be children of your Father who is in heaven, who maketh his sun to rise upon the good and bad, and raineth upon the just and unjust" (Matt., v. 38, 44, 45).

THERE IS NOTHING MORE SUBLIME THAN FORGIVENESS

There is nothing more sublime, heroic and ennobling in this world than the love of enemies, but the principles and maxims of this world—revengeful human nature, cold, calculating reason and the general practice of men—are opposed to this law of love. Nevertheless, our Divine Saviour says clearly and expressly: "If you love them that love you, what reward shall you have? do not even the publicans this? And if you salute your brethren only, what do you more? do not also the heathens this?" (Matt., v. 46, 47).

The observance and fulfillment of the law of merciful and forgiving love has its origin and foundation in the infinite love and mercy which God has shown to every one of us. Is not our God a God of love who from the throne of His mercy showers His blessings, gifts and graces upon the ungrateful as well as the grateful? Has He not created the earth that from its bosom fruits of its bounty may spring forth for His friends as well as His enemies? Does His infinite goodness not produce necessary and useful things for the good and bad alike? Is God not the Father of all men, who out of love for man gave His only begotten Son "that whosoever believeth in Him may not perish, but may have life everlasting" (John, iii. 16)? And did not the Saviour sacrifice Himself in His bloody death on the Cross for friends and foes alike? Is not His love and mercy for His enemies—for sinners—especially great? "I will have mercy and not sacrifice," says the Lord. "For I am

not come to call the just but sinners" (Matt., ix. 13). Immersed in the bloody sea of His bitter passion, did He not pray for His tormentors: "Father, forgive them, for they know not what they do" (Luke, xxiii. 34)? In the presence of this divine mercy and pardoning love, we can understand the words of St. Gregory Nazianzen: "Be a god to thy enemy" (that is, pardon him, as the Lord pardons you).

It is our solemn duty as disciples and followers of Jesus Christ to pardon and forgive, and we profess the observance of this law as often as we pray the *Our Father*: "Forgive us our trespasses, as we forgive those who trespass against us." Shall this prayer become a lie upon our lips? Those who refuse to forgive and pardon will one day hear the words: "Out of thy own mouth I judge thee, thou wicked servant" (Luke, xix. 22). St. James says: "Judgment without mercy to him that hath not done mercy. And mercy exalteth itself above judgment" (James, ii. 13). In how many members of the Kingdom of God may the parable of today's Gospel already have been fulfilled, because their lives were a flagrant contradiction of true Christianity and a plain negation of its real spirit!

FAILURE TO FORGIVE DUE TO EGOTISM

What is the cause of the violation of this law? The cause is the capital vice of all vices, namely, accursed selfishness with which we all are more or less infected. Self-love puts itself forward on all occasions. A selfish man, says a spiritual writer of today, has no comprehension and judgment of God's goodness toward him, and no memory, no heart and no gratitude for what the goodness and kindness of God has bestowed upon him, as if all this were self-understood and simply had to be so. He has also no comprehension and judgment of the rights of others and has no regard for them. He thinks only of himself and considers himself in the right, even when he is guilty of mean offences against God or man. Selfishness will rather see the world go to rack and ruin than forgive an injury. We have examples of this in our times, in which, with the love of God, that of neighbor and especially of enemies seems to a great extent to have been banished from the world. The unkindness and implacability, the hatred and desire of revenge which the world of today witnesses, surpass anything of a similar nature in the world's

history, and the uncharitable manner in which the so-called Christian nations meet and treat each other and the so-called inferior races and nations will remain forever a dark stain on the pages of the history of Christianity. Unkindness, implacability and revenge form the stigma with which the world of today is branded like Cain of old. May the concluding words of our Divine Saviour in today's Gospel: "So also shall my heavenly Father do to you, if you forgive not every one his brother from your hearts"—may these words rouse the world from its gross selfishness and dire hatred and desire of revenge. These words of the Saviour should be a weapon by which cruel selfishness, man's direst enemy, is rendered harmless. It is high time that men recall to mind this supreme and fundamental law of Christianity if they desire to be and remain Christians. The so-called Christian nations seem to do all in their power to make Christianity an object of ridicule and contempt for the pagan world, because they tread under foot its highest law and principle. They carry indeed this law of the Gospel sanctimoniously on their lips, but by their works they deny it. "A judgment without mercy to him that hath not done mercy," applies to nations as well as individuals.

BLESSED ARE THE MERCIFUL

The Lord has promised a special reward to merciful, forgiving love. In the Gospel of St. Luke our Lord says: "Be ye therefore merciful, as your Father also is merciful. Judge not, and you shall not be judged. Condemn not, and you shall not be condemned. Forgive, and you shall be forgiven" (Luke, vi. 36, 37). And again: "If you will forgive men their offences, your heavenly Father will forgive you also your offences, but if you will not forgive men, neither will your Father forgive you your offences" (Matt., vi. 14, 15). Our own merciful, forgiving love is therefore the guarantee and assurance of our own justification through divine forgiveness. "In what measure you mete," says our Divine Saviour, "it shall be measured to you again, and more shall be given to you" (Mark, iv. 24). The truly charitable man will not have to undergo a judgment according to the words of our Divine Saviour, for justification consists in charity—in the love of God above all things and of our neighbor as we love ourselves. Moreover, the judgment will

take place solely upon the performance of the corporal and spiritual works of mercy and charity, and of non-performance of these the truly merciful and charitable man will assuredly not be guilty. Long prayers and severe penances can never take the place of forgiving and pardoning love, because they cannot be pleasing to God as long as hatred, resentment and enmity dwell in the heart. Hence the admonition of our Divine Saviour: "If therefore thou offer thy gift at the altar, and there thou remember that thy brother hath anything against thee; leave there thy offering before the altar, and go first to be reconciled to thy brother; and then coming thou shalt offer thy gift" (Matt., v. 23-24). And again our Lord's answer to St. Peter's question: "Lord, how often shall my brother offend against me, and I forgive him? till seven times? Jesus said to him, I say not to thee till seven times; but till seventy times seven times" (Matt., xviii. 21, 22). Every sacrifice and every prayer will be but an empty farce if they are offered with an unforgiving heart. Hatred, revenge and implacability are insurmountable obstacles to man's salvation. St. Paul in his First Epistle to the Corinthians speaks pertinently on this point: "If I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And if I should have prophecy and should know all mysteries, and all knowledge, and if I should have all faith, so that I could remain mountains, and have not charity, I am nothing. And if I should distribute all my goods to feed the poor, and if I should deliver my body to be burned, and have not charity, it profiteth me nothing" (I Cor., xiii. 1-3). St. John says: "Whosoever hateth his brother is a murderer. And you know that no murderer hath eternal life abiding in himself" (I John, iii. 15). For this reason St. Augustine admonishes us: "Extirpate the enmities but spare the enemy!" God commands us to forgive and pardon; the remission of our own sins, our filial relationship to God and the crown of everlasting life depend upon our observance of this commandment. Who can dare to resist the command of God? What comparison is there between the insults, injuries and injustices which may be done to us and those we offer to God? What are the hundred pence of human guilt in comparison to the ten thousand talents of our guilt before God? The law of merciful, forgiving love is the last will and testament of our Divine Saviour, which He

sealed with His own blood and commanded us to execute in all its details. He who violates this law will call himself in vain a Christian, a follower of Jesus Christ. The Cross of Divine love and mercy will become for him the sign of divine justice and condemnation.

Recent Publications

The Sacramentary. By Ildefonso Schuster, Abbot of St. Paul's Without the Walls. Price: \$4.25. (Benziger Brothers, New York.)

The past decade has been witness to an ever-growing interest in Sacred Liturgy. This interest has found special expression in the extension and deeper appreciation of ecclesiastical plain song, and in the gradual formation of a literature on liturgical subjects. Among the books treating of Sacred Liturgy, this recent volume of Abbot Schuster's will rank very high because of the merits of scholarship and interesting exposition.

"The Sacramentary" is not a dry compilation of opinions on Decrees of the Sacred Congregation of Rites, nor is it an assortment of mystical interpretations of the ceremonial. It is an historical study, comprehensive in its scope, clear and interesting in its presentation. The author set himself "to bring out clearly the subject matter in its historical and archæological aspect by rapid but accurate sketches, to illustrate it by expressive comparisons, to point out the theological authority for its most important statements, whilst at the same time drawing attention to the artistic beauty of its mystical aspect. . . ." He has admirably fulfilled his purpose.

The first part of the book treats of general conceptions of Sacred Liturgy. There are chapters on each of the Sacraments, which give their historical setting according to the ancient *Libri Sacramentorum*. There are also chapters on "St. Gregory's Reform of the Roman Liturgy," "Sacred Art in the House of God," "Poetry and Music," "Religious Consecrations" and similar topics.

The second part is introduced by a chapter on "The Hierarchy and Worship in the Early Centuries of Christianity," and an excellent fifty-page treatise on the "Origin and Evolution of the '*Ordinarium Misse*'." Then follows a discussion of the proper portions of the Mass of all the Sundays and greater feasts from the beginning of the ecclesiastical year to Septuagesima. In these little discussions the author gives the why and wherefore of the Scriptural selections, explains their mystical aspect, and gives the general historical background of each feast.

Dom Schuster has a very pleasing address. The simplicity and frankness of his writing have aided greatly to make this book truly interesting. There is no blatant display of learning, nor is there a parade of controversial opinions which so often mars the unity and readableness of otherwise good books. Yet it will be evident to the

reader that he has in hand the fruit of long years of research and the work of a scholar who is master of his subject.

This book should stimulate interest in our great Liturgy, and will doubtless open to many a new field of historical reading. Many a priest who has a deep appreciation of Sacred Liturgy, but who has neither the time nor the inclination to pore over "many a volume of forgotten lore," will heartily welcome Dom Schuster's work. It is to be recommended to priests and seminarians as a book which they can take up at any time and find interesting matter. Laymen who have a taste for history will be especially well pleased with "The Sacramentary," since it contains not only good history but also the source of a greater appreciation of the Mass and other Liturgical functions.

It is regrettable that the author did not give a chronological list of the ancient sacramentaries, antiphonaries, etc. An index would also have added to the value of the work as a handy reference book.

S. V. H.

Constitution of the Church in the New Code of Canon Law. By the Very Rev. H. A. Ayrinhac, S.S., D.D., D.C.L. Price: \$3.00 net. (Blase Benziger & Co., Inc., N. Y.)

This is another contribution of Fr. Ayrinhac, professor of Moral Theology and Canon Law at St. Patrick's Seminary, Menlo Park, Cal., concerning the new Code of Canon Law. The author has already published "General Legislation in the New Code of Canon Law," "Penal Legislation in the New Code of Canon Law," and "Marriage Legislation in the New Code of Canon Law."

The Church's organization has always earned the admiration of the world. In this book is succinctly put forth, not only the present legislation and discipline, but also an historical development of the Church's method in a unified administration that reaches out to its millions of members in every corner of the world. Fr. Ayrinhac's latest volume is a commentary on Book II, Section II of the Code, which treats of Clerics in particular. It is a masterly exposition of the origin, duties, and privileges of all those who have jurisdiction in the Church, from the Holy Father to the pastors of churches.

Christ Our Lord gave to St. Peter and under him to the Apostles and their successors, the bishops, the triple power of teaching, ruling and sanctifying the faithful of His Church. The growth of the Church has necessitated that the Supreme Pontiff and the various bishops should have assistants for the adequate accomplishment of their purpose. Hence we have the different orders of clerics, of whom some assist the Holy Father, while others help the bishops. The author treats of these various Clerics: the Pope, Bishops in Council, Cardinals, Congregations, Tribunals and Offices at Rome. The duties

of Legates, Patriarchs, Primates, Metropolitans, Vicars, Prefects and Administrators Apostolic, Prelates and Abbots Nullius are explained. In the diocese the bishop, his auxiliary or coadjutor, the diocesan synod, the vicar-general, consultors, members of the diocesan curia, deans, pastors, assistant pastors, rectors of churches and chaplains, are treated in turn, and the origin of their offices, duties, and privileges are shown in particular.

The special value of this book lies in the fact that it discourses on conditions as they exist in America. Another thing that makes it very commendable both to priests and seminarians is that the author gives an historical background to the various offices of clerics; this renders the study more agreeable and gives vivid images of the past that make for a better understanding of the laws. R. P. K.

The Four Gospels. A Study in Origins. By Canon B. H. Streeter. Price: \$3.50. (The Macmillan Co., New York City.)

For centuries the origin of the Gospels has been shrouded somewhat in obscurity. Many have attempted to remove the veil during the last half century by intense specialization in textual criticism, source analysis, and other branches of scriptural science. Yet the great scholars who have given themselves to this task have labored more or less in isolation in one or other of these branches of study.

In this his ablest work, Canon Streeter, a student in two of these branches, puts forth clearly and directly the results of his investigations. The attitude which he assumes is not that of one who would define the question, but rather that of one who aims to give a sincere exposition of his convictions. This renders his work more valuable to the layman, the divinity student, and the expert; to the instructed layman, because it states clearly the various circumstances which lead to and accompanied the composition of the gospels; to the divinity student, because it correlates the knowledge derived from recent discoveries with that data which has come down to us from the Early Church; to the expert, because it contains theories with which he may compare his own, and thus strengthen his position on this question.

Despite the many good qualities of this book, there are certain propositions in it which leave the author open to severe criticism, and detract not a little from the reliability of the work. For example, it is concluded that none of the Gospels was written before the year 60; that St. Mark's gospel antedated St. Matthew's, and that St. John, the Beloved Disciple, is not the author of the Fourth Gospel. To say that none of the Gospels was written before the year 60, is out of harmony with the teaching of the Fathers generally, and particularly of Eusebius, who states explicitly that St. Matthew wrote his Gospel in the year 41. That the Gospel according to St. Mark antedated

St. Matthew's gospel, is no more consonant with the Canon of the first four centuries, which placed this Gospel second in order of time, St. Matthew's being first. In ascribing the Fourth Gospel to one other than the Apostle John, Canon Streeter has not fully appreciated the testimony of the universal Church towards the close of the second century, and the teaching of Irenæus, whose master, Polycarp, had been a disciple of the Beloved Apostle. They held that the Fourth Gospel was composed at Ephesus by him who had leaned on the breast of the Lord. Many blemishes like the foregoing make this book a dangerous one to put into the hands of the indiscriminating and unlearned. J. M.

Pagan and Christian Rule. By Dom Hugh G. Bévenot, O.S.B., M.A. Price: \$1.75 net. (Longmans, Green & Co., New York.)

Civilization in spite of its vaunted progress is retrogressing to the pagan ideals of the time of Augustus, and the only power which is able to stay this decline is the one which raised society out of the degradation of paganism—the Catholic Church. Such, in a few words, is the thesis proposed by the author of this book, and it is fully developed in a clear and forceful manner. Special stress is laid on the social services rendered to society by the Church in the early days of her history as well as in succeeding ages. There was no discrimination in the exercise of Christian charity, and the recipient thereof was not an object of suspicion or insult but a fellow-creature and a brother. The Church has proven her right to guide the destiny of the world because of her continual struggle against the enervating tendencies of paganism and her stand of no compromise with false principles or theories. On the other hand, paganism, in spite of efforts made by the great Augustus and others to bolster it up, was unable to stave off the threatening ruin because of its own internal weakness and its inability to satisfy the higher aspirations of the human heart.

A well selected bibliography is added for the use of students.

The Chaplain of St. Catherine's. By Herbert J. Heuser, D.D. Price: \$2.00 net. (Longmans, Green & Co., New York.)

To those not acquainted with the manner of Dr. Heuser's writing, the title of this new work of his might indicate another of those worthy but stolid biographies that bloom overnight in the literary gardens of our age. But an intimate of his works, on a faith developed from experience, would know that the inscription was significant of material for several hours of pleasant and instructive reading. Within the pages of the volume there lives a certain Father Martin, who with the clerical friends of his "round table" discusses many and varied things

of interest to goodly churchmen. Such topics as testimonials to clergymen, the worth of money to the priest, the Bible, Christian Art, take up the conversation of these worthy sons and ministers of the Church. And even the value of a good cigar is not too trite a subject for their consideration! So entertaining are these congenial priests that the reader, as he peruses the work, will feel himself to be a member of the "table." And from no meeting of it will he arise without taking away with him a deeper appreciation of the universal interests of his company! It is true that all these matters are fully treated in encyclopedias, but nevertheless the author is greatly to be commended, for not everyone possesses the secret of garbing facts in fiction.

Guide to the Holy Land. By Barnabas Meistermann. Price: \$4.00 net. (P. J. Kenedy & Sons, New York.)

The changes brought about by the war have made a new edition of this standard guide book imperative. There was never a better guide prepared for any country. The Holy Places are described in their present state with careful attention to detail, and their history through long ages of vicissitude is sketched with commendable brevity. Times of arrival and departure of trains on the new El Kantara-Jerusalem service, and the recommendations on motor tours, show that to reach and tour through the Holy Land is no longer the arduous task of a few years ago. The book has a peculiar place among guide books in that it is of value to those who never intend to visit the country described. The longing to visit the Holy Places comes at some time or other to everyone, and a reading of selected passages in this volume is as satisfactory a substitute as can be devised.

Autobiography of an Old Breviary. By Herman J. Heuser, D.D. Price: \$1.75. (Benziger Bros., New York.)

Although the author intends his work primarily as an aid to priests who desire to gain a fuller appreciation of the beauty and grace of their daily office, it will perhaps find its greatest field of usefulness in the hands of Seminarians who are preparing for Sacred Orders. The average young cleric, about to be advanced to Major Orders, is apt to give much more thought to the obligation of reading the Divine Office correctly and intelligently than to the beauties of its form, the many motives of personal sanctification which it presents, or the manifold channels of grace which it opens to the devout and thoughtful reader. In "The Autobiography of an Old Breviary," Father Heuser not only instructs the young levite in the structure, use, and purpose of the Canonical Hours, but also places before him the ideal of the Divine Office as a rule of life, the source of sacerdotal wisdom and sanctity.

The author has infused interest into a treatise, which might other-

wise be too didactic, by casting it in story form and letting the Breviary do its own talking. Personifying a breviary under the name of "Breviarium Romanum Totum," Father Heuser weaves a vast amount of information into the record of the daily experiences of a priestly life, without however detracting from the interest and entertaining quality of the story.

Although the book is professedly the life story of "B. R. Totum," Totum is not the most engaging character in its pages; for Totum, beautiful as he is in himself, takes on added luster through his association with the character of the old Rector of the Seminary, the saintly Abbé Hogan, who "speaks more like an Apostle than a Professor." It is impossible for any young cleric to read of the intimate intercourse of the Abbé and B. R. Totum without conceiving a higher ideal of his own vocation and a holy envy of the young men who are so fortunate as to be under the Abbé's direction. M. A. C.

An Introduction to Church History. By Peter Guilday, Ph.D.
Price: \$2.00 net. (B. Herder Book Co., St. Louis, Mo.)

The scholarly world will always welcome the productions of any of its individual members. It has always done so and ever will, and, with regard to the works of Dr. Guilday, no exception will be made. Those who have studied under Dr. Guilday or who have read any of his writings are in a position to recognize his ability as a scholar, especially in the field of Church History. Consequently, any publication of his they are ever willing to read: and from one of his latest volumes, "An Introduction to Church History," no confidence in the doctor will be lost, for it is a thoroughly scholarly work, and one that will be appreciated by professor and student alike. The aim of the book is to give to beginners an outline for use in the field of Church History. That it does this, a reading of the work will prove, for within its pages the meaning, scope and value, study, formation, mission and literature of Church History are discussed. In the chapter on the Study of Church History may be found practical suggestions for the beginner who desires to study Church History, but knows not where to begin because of the vastness of its field. In another chapter, treating of the Literature of Church History, aids for the selection of works for study are contained.

It is the belief of the reviewer that, of two men undertaking the study of Church History, the one who prefaces his entrance into that field by a reading of "An Introduction to Church History," will be better able to cope with the problems that will confront him in his labors. History professors will do well to recommend it to their pupils.

The Altar Steps. The Parson's Progress. The Heavenly Ladder. By A. Compton Mackenzie. Price: \$2.50 per volume. (George H. Doran Co., New York.)

In this most interesting trilogy, the author narrates the career of Mark Lidderdale from childhood until, after years of religious strife, his soul finds peace in the haven of God's Church. His spiritual adventures are many and painful, bringing much anguish of mind and much worldly criticism; yet, when he stands at the foot of the Heavenly Ladder, sorrow and contempt cease, and the grace of God fills his soul. Like Newman, Manning, Ward and a host of other wanderers, seeking for the light, he found his way strewn with thorns. Yet like them, at the close of his pilgrimage, he rejoiced at his pains, for he had exchanged "the City of Confusion and the House of Bondage" for "The Promised Land," flowing with milk and honey.

The critic will find ample scope for correction in these three loosely written volumes. Circumlocution, redundancy and verbosity abound. Minor characters appear and disappear with startling reality. Unnecessary religious arguments and lengthly descriptions mar the unity of certain chapters. Yet these are only slight blemishes in a work that is humorous, interesting and spiritual. To the wanderer seeking light, the trilogy will be a guide to lead him to the Holy Ladder. To the toiler, called to the vineyard of the Lord at the sixth or the ninth hour, it will be reminiscent of his own struggles and his ultimate triumph. For Catholics, to the manor born, it will be an inspiration to guard jealously the talents committed to his care. Indeed, spiritually inclined, every person may find consolation in reading the pages of these thrilling volumes.

T. P. P.

Sodality Conferences, Second Series. By Rev. Edward F. Garesche, S.J. Price: \$2.75 net. (Benziger Bros., New York.)

All will concede that the excellence of any organization depends upon the dignity of the object it seeks to attain. Thus it is that a society, such as the Sodality of Our Lady, which has for its end the honor of the Mother of God, can truly be called admirable. It is right, therefore, that in attaining its purpose, means should be employed that are adequate to the object. Sodality Directors and Officers are aware of this fact, and have often endeavored to give to their work the standing it should have. But results have not always been successful, which indeed might be traced to a not too thorough understanding of the Sodality and the method of making it what it should be. Rev. Edward F. Garesche, S.J., experienced in the organization and direction of the Sodality, has already published two volumes containing sound instructions for Directors and members. He now issues another work of like nature, supplementing and adding to those that

have preceded. "Sodality Conferences, Second Series" is a book that should prove invaluable to all concerned with Sodalities. It contains within its pages comprehensive and practical instructions for successful Sodality work, all of which are results of the personal experience of the author, as well as of Sodality Directors and Officers here and abroad. In its scope it treats of the rules of the Sodality, its purpose, Sodality retreats, works of charity, officers and duties, and other matters of importance for success. In a chapter on "The Initiative of the Officers" a point that is often forgotten is well developed—namely, that the work of a Sodality cannot depend entirely on the Director alone, nor on the Officers, if continued success is to be had, but must be evenly distributed. A view of Sodality Conferences will convince the reader that it is a valuable book, and well worthy of a place in the library of the Sodality Director, as well as in the Sodality library itself.

Sufficient Ministers. By Dr. Joseph M. M. Gray. Price: \$1.00. (The Abingdon Press, New York City.)

"Sufficient Ministers" forms the title of a collection of lectures on Preachers, delivered by Dr. Joseph M. M. Gray of the Elm Park Methodist Episcopal Church of Scranton, Pa., under the Matthew Simpson Foundation of De Pauw University. The relations of the preacher to American history and life, to the interpretation of his age, to the direction of social reform, to the creation of public opinion, and to the present hour, are treated in this work. It surely cannot be doubted but that Dr. Gray was actuated by a high purpose and a sincere motive in the delivery of these lectures and their consequent publication in the book form which they now have. With the view of one conscious of the power which the preacher wields, undoubtedly he saw whither that power was tending in our age, and, with the fervor of a good preacher, desired to point out to others of his kind that theirs was a treasure above treasures, which should be put to the service for which it was given. However, a perusal of the book leaves one with a feeling that something yet untouched is wanting in the work. It is true, as Bishop McDowell says in his introduction, that the volume "becomes . . . a genuinely human document." But it is in this that it deserves criticism. Only the human relations of the preacher are touched upon, and the absence of a lecture on the relation of the preacher to God—which constitutes the feeling that "something is wanting to the work"—is significant. It would seem that, in a treatise on "Sufficient Ministers," a part of it should be devoted to showing that, even though their "sufficiency is from God," preachers ought to dispose themselves for receiving the "sufficiency": that they ought so to order their own lives in relation to God and the observances of His

laws that they might be fit to perform their duties in the various relations set forth. For how can a preacher truly interpret his age, or rightly direct social reform, unless he has in himself the fullness of being that comes from an intimate relation with the God Whom he serves? The consideration of this point and the devotion to it of a lecture, would surely enhance the value of "Sufficient Ministers." To this criticism it may be objected that the need of a relation with God is so obvious that there is no need of treating it! True, very true! But, if the work is intended for Protestant Preachers, then thoughts on such a subject are necessary, as the words, actions and articles of many Protestant preachers during the past year would indicate.

A. F. D.

The Catholic Reaction in France. By Denis Gwynn. Price: \$1.75. (The Macmillan Co., New York.)

Much has been written during the last ten years on the revival of religion in France and the restoration of the old Catholic spirit. Swayed by enthusiasm, rather than by actualities, some writers have foreseen a return to former times, when France was styled "the Eldest Daughter of the Church". The author of this work, an Irish journalist and a Catholic who lived in France for some years, while he discusses the situation with sympathy and shows himself a keen observer, is not deceived by the external manifestations of respect or love for the Catholic religion evinced during the war period. He assures the reader that the Catholic population "is only a minority of the whole people." The mass of the people are now friendly to the Church much in the same way as the mass of the English people are well disposed towards the Church of England, even if most of them never go to church and a considerable number regard clergymen with a certain amount of contempt. "To say that the attitude of the government towards the Church has completely changed and that, instead of being fiercely anti-Christian, the French governments since the end of the war have been and still are definitely pro-Christian, is a grave exaggeration of the facts." Since the advent of the new ministry this painful fact has become more apparent to even the most hopeful enthusiasts. Although it is most distasteful to Catholics to hear such pessimistic conclusions, yet it is better that they know the truth and not be deceived by optimistic enthusiasts.

Chapters in Social History. By Henry S. Spalding, S.J. (D. C. Heath & Co., New York.)

The author of this interesting review of the social benefits conferred on the world by the Catholic Church, has established two facts in particular: the first is, that only a Catholic can completely and

sympathetically understand the Middle Ages, and *per consequens* write intelligently about that period as also of things Catholic in general; the other fact is that the Catholic Church alone has the power to inaugurate social principles for the benefit of the whole human race with any real hope of their being ultimately successful. This has been done in the past by her doctrines on the equality of man and the dignity of labor, by which in her very infancy was brought about the overthrow of the hated pagan institution of slavery. The Church christianized the barbarian hordes, and made them useful citizens, instead of ruthless savages. She superintended the erection of hospitals and other charitable institutions through the instrumentality of the guilds. But above all else she strove to elevate and purify the social life of man by her moral teachings, which have as their basic principle the threefold duty which bind every man—to his God, to himself and to his neighbor. The social regeneration of the world lies in the full recognition of this principle and in its strict application to everyday affairs, and not in the present-day selfish policy which has been tried and found wanting. The facts of history may be variously interpreted, efforts may even be made to explain them away, but they cannot be denied. Basing his conclusions on these facts, the author has furthermore shown that, whenever the Catholic Church has been banished from any country, or nations have refused to listen to her words of counsel or warning, grave social evils have inevitably followed.

The work is rendered doubly valuable as a handbook for students of social as well as of historical questions by excellent bibliographies and lists of questions for study and discussion appended to many chapters.

B. M. A.

Vicars and Prefects Apostolic. By Rev. F. J. Winslow, A.F.M. Price: Paper, \$1.50; cloth, \$1.75. (Catholic Foreign Mission Society of America, Maryknoll, N. Y.)

The title page proclaims that this book is a dissertation in partial fulfillment of the requirements for the Doctorate in Canon Law at the Catholic University at Washington. This may not seem a very promising introduction, for doctorate dissertations are very apt to be investigations on matters no one would bother with under other circumstances. On the other hand, the Canon Law Department at Washington has shown that its aims are not so purely academic. This treatise covers indeed a ground untouched by other writers, but it is also a subject truly in need of elucidation. The book consists of two parts: the first is a general treatment of the Canons on Vicars and Prefects, and the matter is handled carefully and with discrimination; the second part is a commentary on the faculties of the formula *Tertia Minor*, which

is given to Prefects and Mission Superiors without the episcopal character, in the Orient and in most of Africa and America. It is to be regretted that the learned author did not choose to explain the formula *Tertia Major*, which applies to bishops as most of the mission superiors whom this work would interest are vicars with the episcopal character. The commentary will, however, prove of great service to these as well and their advisers, for the two formulas are largely parallel. There is some evidence of lack of care in the proofreading of footnotes, but nothing that a careful reader cannot amend for himself.

Readings from St. Augustine on the Psalms. By Joseph Rickaby, S.J. Price: \$2.00 net. (Benziger Bros., New York.)

Of one of St. Augustine's most beautiful writings, "Discourses on the Psalms," Father Rickaby has rendered a translation accompanied by notes. He has selected attractive passages, and has put them into simple, yet smooth, and delightful English.

That which St. Augustine treats in his "Discourses" consists of the thoughts suggested by the Psalms, and is, as is quite evident, of much importance to every man—be he theologian or philosopher, prince or peasant, insofar as it regards the fallacy of the world and the salvation of man's soul.

Augustine's labor brings out the "trial of faith" and the "fewness of God's friends," the reason of which is vividly explained. He enlightens us as to who are "true Israelites," how "Christ is slain by the tongue," and "what the Christian has to expect." A fine distinction is made in "money or my honor," and "men of the world or men of God." These are but a few of the titles to the concise yet precious subjects which the Saint deals with.

"I have reproved myself," says the translator, "with the thought of how little we Catholics know of St. Augustine, and how much less of his writings. Yet it is sufficient to have a mere knowledge of the saint in that he lived and died, sinned and was converted. But as to the acquaintance with his works I dare say that of these many of us are in total ignorance."

Thus it would do one well to scan the pages of Fr. Rickaby's translation, for in it is found not only a deeper insight to the Holy Doctor's depth of knowledge and sanctity of life portrayed through his commanding and practical commentaries, but also a guide in many respects—a rule of life to face our conscience justly and to pierce our haughty pride.

Books Received

The Abingdon Press, New York City:

The Advantage of a Handicap. By M. S. Rice. \$1.50.

Benziger Bros., New York City:

A Link Between Flemish Mystics and English Martyrs. By C. S. Durrant. \$5.25 net.—*Honour Thy Mother.* By Father Alexander, O.F.M. \$1.00 net.—*Social Problems and Agencies.* By Henry S. Spaulding, S.J. \$2.50 net.

Catholic Truth Society, London, England:

Inspiration. By C. Lattey, S.J.—*The Fires of Smithfield.* By Dom Dustan Pontifex, O.S.B.—*Original Sin.* By C. C. O'Connor.—*The Council of Nicæa.* By A. L. Maycock.—*The Rider of the Night.* By J. I. Lane.—*Saint Cecilia.* By S. Anselm Parker, O.S.B., M.A. All these pamphlets cost twopence each.

B. Herder Book Co., St. Louis, Mo.:

The Apostles' Creed. By Rt. Rev. Alexander Macdonald, D.D. \$3.25 net.—*The Return of the Ortons.* By A. H. Bennett. \$1.75 net.—*The Sanctuary of Strength.* By Robert Eaton. \$2.00 net.—*The Master's Vineyard.* By J. P. Redmond. \$1.35 net.—*St. Thomas Aquinas.* Papers from the Summer School of Catholic Studies held at Cambridge, August, 1924. Edited by C. Lattey, S.J. \$2.25 net.—*A Pilgrim's Miscellanea.* By M. D. Stenson. \$1.60 net.—*Parables for Grown-up Children.* By S. M. C. 80c. net.—*Novena Manual of Our Lady of Perpetual Help.* By Jos. A. Chapoton, C.S.S.R. \$1.60 net.—*Ecclesia Orans. Liturgie und Frauenseele.* By Athanasius Wintersig, O.S.B. 75c. net.—*Letters to an Infidel.* By Matthew J. W. Smith. \$1.25 net.

Longmans, Green & Co., New York City:

Modernism and the Catholic Church. By F. Woodlock, S.J. With a Preface by G. K. Chesterton. \$1.25 net.

Libreria Marietti, Turin, Italy:

Divus Thomas. Commentarium de Philosophia et Theologia. April, 1925.—*In Aristotelis Librum de Anima Commentarium.* By Angelus M. Pirota, O.P.—*Le Jubilé hors de Rome.* By J. Lacau, S.C.J. 1 franc.

St. Anthony Monastery, Cincinnati, O.:

Jesus and His Pets. By Fulgence Meyer, O.F.M. 50c.

Society for Promoting Christian Knowledge, New York City:

The Council of Nicæa. By A. E. Burn, D.D., Dean of Salisbury.—*Little Gidding and Its Founder.* By Henry Collett.

John W. Winterich, Cleveland, O.:

Christian Denominations. By Vigilius H. Krull, C.P.P.S.

HOMILETIC AND PASTORAL REVIEW

INDEX TO VOLUME XXV

NUMBERS 7-12

FROM APRIL TO SEPTEMBER, 1925

PASTORALIA

By Charles Bruehl, D.D.

	PAGE
<i>The New Psychology Applied to Pastoral Problems</i>	689
<i>Conflicts and Adjustments</i>	801
<i>The Unconscious</i>	913
<i>The Contents of the Unconscious</i>	1025
<i>The Sources of Mental Abnormalities</i>	1137
<i>Abnormal Characters</i>	1249

PRACTICAL ASCETICAL NOTES FOR PRIESTS

By Bishop John S. Vaughan, D.D.

<i>Infinite Goodness and Infinite Love. I</i>	709
<i>Infinite Goodness and Infinite Love. II</i>	825
<i>Confidence in God</i>	935
<i>Motives for Pastoral Zeal</i>	1040
<i>The Immolation of Oneself to God</i>	1152
<i>Almighty God Considered as Our Father</i>	1267

STUDIES ON THE NEW CODE OF CANON LAW

By Stanislaus Woywod, O.F.M., LL.B.

<i>The Sacramentals of the Church</i>	738
<i>The Law of the Church on Sacred Places</i>	846
<i>Consecration and Blessing of Churches</i>	964
<i>Loss of Consecration or Blessing</i>	1079

THE DIVINE OFFICE

By the Benedictine Monks of Buckfast Abbey

<i>Lauds</i>	730
<i>The Little Hours</i>	838
<i>The Little Hours (Continued)</i>	941
<i>Sext and None</i>	1058
<i>Vespers</i>	1165
<i>Complin</i>	1278

BIBLICAL STUDIES

By J. Simon, O.S.M., S.T.B.

PAGE

<i>The Sermon on the Mount</i>	815
<i>Christ's Testament</i>	929
<i>Scriptural Difficulties Discussed. Proverbs, xxiii, 2.—John, iii, 33</i>	973
<i>The Third Cycle of Speeches in Job</i>	1049
<i>Scriptural Difficulties Discussed. "Many Are Called, But Few Chosen"</i> (Matt., xx, 16; xxii, 14).— <i>The Spring Rising from Earth</i> (Gen. ii, 5-6).— <i>The Theophilus of the Lukan Writings</i> (Luke, i, 3; Acts, i, 1) ..	1286

DEVOTIONAL STUDIES OF THE SACRAMENTS

By Dom Ernest Graf, O.S.B.

<i>The Holy Eucharist. I</i>	749
<i>The Holy Eucharist. II</i>	861
<i>The Mass</i>	956
<i>The Efficacy and Fruits of the Mass</i>	1089
<i>The Sacrament of Penance</i>	1184
<i>The Sacrament of Extreme Unction</i>	1295

SOCIAL STUDIES

<i>The Church and a Living Wage. By John A. O'Brien, Ph.D.</i>	833
<i>Peace in Industry. By Donald A. MacLean, M.A., S.T.L., Ph.D.</i>	
I. <i>The Basis of Industrial Peace</i>	1157
II. <i>The Employer and Industrial Peace</i>	1273

MISCELLANEOUS CONTRIBUTIONS

<i>Confessors' Faculties During the Holy Year 1925. By E. J. Mahoney, D.D.</i> ..	698
<i>Some Letters and Comments. By Francis A. Ernest</i>	
	717, 854, 949, 1072, 1184, 1308
<i>Memorizing the Sermon. By E. J. Mahoney, D.D.</i>	809
<i>The Problems of the Catholic High School. By Felix M. Kirsch, O.M.Cap.</i>	1033
<i>The Jesuit Martyrs of North America. By John J. Wynne, S.J.</i>	1066
<i>The Priest's Press Agents. By W. W. Whalen.</i>	1145
<i>The Teaching of the Early Church on the "Gratia Sanitatum"—</i> By Joseph a Spiritu Sancto, O.C.D.....	1173
<i>The Priest and Boy Leadership. By W. L. Murray</i>	1191
<i>Vocal Culture for the Priest. By Vincent C. Donovan, O.P.</i>	1258

CASUS MORALIS

<i>Religious Knowledge in a First Communicant. By E. J. Mahoney, D.D.</i>	746
<i>The Reviviscence of Sacraments. By Dominic Pruemmer, O.P., D.D.</i>	869
<i>The Fast Before Holy Communion. By G. Murray, C.SS.R.</i>	976
<i>De Vaginalibus Lotionibus. By Francis Lucidi, D.D., U.J.D.</i>	1096
<i>Mixed Marriage Dispensation. By E. J. Mahoney, D.D.</i>	1204
<i>Extreme Unction. By G. Murray, C.SS.R.</i>	1315

COMMUNICATIONS FROM OUR READERS

<i>The Ethics of Prohibition. By J. M. Prendergast, S.J.</i>	725
<i>Catholicism in France. By E. Dubois</i>	979

	PAGE
<i>The Ethics of Prohibition.</i> By C. O. T.....	984
<i>The Mass Coram Sanctissimo.—The Ethics of Prohibition.</i> By A Reader..	986
<i>The Holy Eucharist.</i> By Bishop John S. Vaughan, D.D.....	1100
<i>School Commencement Held in Church.</i> By John LaFarge, S.J.....	1319

ANSWERS TO QUESTIONS

By Stanislaus Woywod, O.F.M., LL.B.

<i>Burial in National (Non-Catholic) Cemeteries.—Guardian Angels.—Funeral Mass on Octave of the Patron of the Church.—Various Points About Liturgy.—Superior of a Religious House.—High School Commencement in Church.—Baptism by Deaf-Mutes.....</i>	759
<i>Domicile and Parish Affiliation.—Requiem Masses and Funeral Services.—Marriage of a Person Infected with Syphilis.—Can This Marriage Be Declared Void?—Domicile and Quasi-Domicile.....</i>	875
<i>Heroic Act of Charity.—Canonical Obedience of the Clergy.—Forbidden Reading.—Baptizing Priest as Sponsor.—Priest Assisting at Death.—Mass Coram Sanctissimo.—Priests Who Are Members of a Third Order and the Oratio A Cunctis.—Loss of Indulgences When Sacred Article is Used by Another.—Rubrics of the Forty Hours' Devotion...</i>	988
<i>Administration of Baptism by Deaf-Mutes.—Requiem Masses and Funeral Services.—Institution of Sacrament of Baptism.—Confessors in Seminaries and the Voting on the Admission of Candidates to Orders.—Contributions of Catholics to Non-Catholic Churches.—Children Under Seven Years and the Eucharistic Fast.—School Commencements Held in Church</i>	1102
<i>Authority of the Diocesan "Ordo."—Mass Before the Blessed Sacrament Exposed.—Faculty of Pastors and Missionaries to Absolve from Diocesan Reserved Cases.—Marriage Witnessed by Priest of Territorial Parish in the Church of a Language Parish.—Ejaculation, "St. Joseph, Friend of the Sacred Heart, Pray for Us."—When May Promises in Marriage of Catholic and Non-Catholic Be Made Orally?—When May Holy Communion Be Administered in the Form of the Holy Viaticum?... </i>	1208
<i>Communication of Catholics in the Religious Services of Non-Catholics.—School Commencements in Protestant Churches.—Blessing of Baptismal Water on Vigil of Pentecost.—The Real Presence and the Second Ablution in Mass.—Anticipation of Religious Vows.....</i>	1302

ROMAN DOCUMENTS OF THE MONTH....766, 881, 997, 1109, 1215, 1321

SERMONS ON THE GOSPELS OR EPISTLES

<i>Third Sunday after Easter. Devotion to the Mother of God.</i> By M. P. Shiel	767
<i>Fourth Sunday after Easter. The Apostolic Church.</i> By M. Columbkille Clasby	773
<i>Fifth Sunday after Easter. The Power of Prayer.</i> By Richard Cookson...	777
<i>Sixth Sunday after Easter. Witnessing to Christ.</i> By Thomas M. Schwertner, O.P., S.T.Lr.....	782
<i>Pentecost Sunday. The Love of God.</i> By Francis J. Spellman, S.T.D.....	787
<i>Trinity Sunday. The Sign of the Cross.</i> By John C. Reville, S.J., Ph.D....	884

	PAGE
<i>Second Sunday after Pentecost. Why Men Reject Christ's Invitation.</i> By D. J. MacDonald, Ph.D.....	889
<i>Third Sunday after Pentecost. Repentance.</i> By M. S. Smith.....	893
<i>Fourth Sunday after Pentecost. On Hearing Mass.</i> By Wilfrid Musgrave..	896
<i>Fifth Sunday after Pentecost. The Pharisees of Old and Today.</i> By William J. Lallou	999
<i>Sixth Sunday after Pentecost. Zeal in God's Service.</i> By Ferdinand Heckmann, O.F.M.	1002
<i>Seventh Sunday after Pentecost. Making God's Will Our Will.</i> By William Byrne	1005
<i>Eighth Sunday after Pentecost. Our Responsibilities as Christians.</i> By D. J. MacDonald, Ph.D.....	1009
<i>Ninth Sunday after Pentecost. The Tears of God.</i> By H. B. Loughman, S.J.	1110
<i>Tenth Sunday after Pentecost. Humility.</i> By J. F. Newcomb, P.A., J.C.D..	1115
<i>Eleventh Sunday after Pentecost. The Wonders of the Mercies of God.</i> By Richard Cookson	1120
<i>Twelfth Sunday after Pentecost. Our Relations to God.</i> By E. J. Mahoney, D.D.	1125
<i>Thirteenth Sunday after Pentecost. The Grateful Leper.</i> By W. F. Cunningham, C.S.C.	1130
<i>Fourteenth Sunday after Pentecost. Salvation.</i> By Francis J. Spellman, S.T.D.	1217
<i>Fifteenth Sunday after Pentecost. What Harvest Shall We Reap?</i> By Richard Cookson	1219
<i>Sixteenth Sunday after Pentecost. The Relations Between Religion and Science.</i> By J. Elliot Ross, C.S.P.....	1224
<i>Seventeenth Sunday after Pentecost. The Divinity of Christ.</i> By M. S. Smith	1227
<i>Eighteenth Sunday after Pentecost. The Social Menace of Blasphemy.</i> By Thomas M. Schwertner, O.P., S.T.Lr.....	1324
<i>Nineteenth Sunday after Pentecost. Marriage Indissoluble.</i> By Francis Blackwell, O.S.B.	1329
<i>Twentieth Sunday after Pentecost. The True Physician.</i> By John H. Craig, A.B.	1332
<i>Twenty-first Sunday after Pentecost. The Duty of Forgiving and Pardoning.</i> By Ferdinand Heckmann, O.F.M.....	1337
RECENT PUBLICATIONS.....	791, 901, 1014, 1134, 1235, 1342

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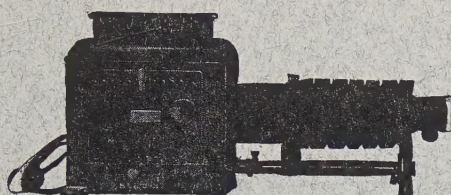
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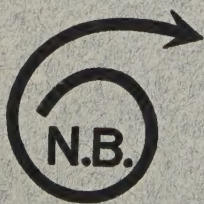
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